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The Ecclesiastical Review

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—APRIL, 1920.—NO. 4.

THE RESURRECTION BODY.

I. PAGAN AND JEWISH BACKGROUND.

MOST of the educated contemporaries of St. Paul, with the exception of his former co-religionists, the Pharisees, would have scoffed at the idea of a resurrection of the dead in the body, even as they are represented to have done in the Acts of the Apostles. We are told that the Epicureans and Stoics of Athens, eager for novelty, laid hold of this "babbler" and took him to the Areopagus only to mock him to scorn at the mention of the resurrection.[1] Festus, also, the governor of Judea, cried out in a loud voice, at the mention of the resurrection of the dead: "Paul, thou art beside thyself; thy much learning doth make thee mad": and King Agrippa remained quite sceptical and would not be persuaded.[2] It was the doctrine of the resurrection of the dead which threw the Sanhedrin into wild disorder when Paul had to be rescued by the Roman captain of the guard; and it was because of the resurrection that the Sadducees were more openly hostile to him.[3] Similarly in 1 Cor. 15: 12 ff. and 2 Tim. 2: 18, St. Paul combats vigorously what apparently was the opinion of some only of his converts, and urges Timothy to shun the profane babblings of a Hymenæus and a Philetus, the former of whom he had delivered unto Satan that he might be taught not to blaspheme.

> For they grow much toward ungodliness. And their speech spreadeth like a canker: . . . who have erred from the truth, saying that

[1] Ac. 17: 18,32.
[2] Ac. 26: 23-28.
[3] Ac. 23: 6 ff.

the resurrection is past already, and have subverted the faith of some; [implying thus, on the contrary, that, as regards Timothy] if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.[4]

The sceptical doubts of those versed in the philosophical systems of the day is reviewed by Cicero in his Tusculan disputations and the Treatise on the Nature of the Gods: "There are those who consider death as the departure of the spirit from the body; others hold that no separation takes place, but that body and soul are killed together and the spirit is extinguished within the body. Amongst those who hold that the spirit departs, some think that it dwindles away immediately; others believe it lasts long; for other some it lasts always. What the spirit is, and where it stays, or whence it came, is under great dispute."[5] And in truth, the cultured classes in Greece and Rome looked upon the gods as mythical heroes, and their worship, a salutary influence over the people;[6] while the notion of a resurrection of the dead could not but excite in them feelings of distress or of unfeigned contempt. Those who were not materialistic looked upon the body as a prison-house in which the uncreated and eternal soul became entangled until it became purified, through successive migrations, sufficiently to issue forth into the realm of pure being.[7] We can well understand the difficulties of the old Greek priest, Plutarch, when he complains that "this thing that our priests to-day, with prayers for mercy and in dim revelation, most reverently do hint even that Osiris is king and lord among the dead, bewilders the minds of most men who know not how the truth of this thing is. For they fancy that Osiris . . . is thus said to be in the earth and beneath the earth, where are hidden the bodies of those who seem to have had their end." But he too, has nothing more to offer than that "they are set free" from the embrace of bodies and of passions to "shift their homes into that Formless and Invisible and Impassable and Pure".[8]

[4] 2 Tim. 2:16-18; Ro. 10:9.

[5] Tuscul. disput., i, c. 9.

[6] Polybius, *Hist.*, vi, 56.

[7] Plato, *Phaedro*, xxiv.

[8] Plutarch, *Isis and Osiris*, 382 E. Cf. Le Page Renouf, *The Egyptian Book of the Dead.*

A privileged few, it is true, initiated in the Zoroastrian system, looked forward to a resurrection in the body, for all men, good or bad, after the purifying conflagration of the world;[9] and M. Cumont conjectures that those initiated in the Mithraic cult were promised a resurrection in the flesh.[10] But by far the bulk of the heathen populations possessed but vague notions of a continued life after death, the spirit leading a wretched, semi-conscious, inactive existence, more or less in the neighborhood of the decomposing body, not unlike the conceptions expressed in Homer's Iliad.[11] Nor were the heathen masses influenced to any extent by the Eleusinian mysteries or the Dionysiac cult of Thrace.[12] So also the promise of Isis to Lucius, her licentious devotee, to be ever at her side, in the heavenly fields, remains isolated and terrestrial.[13]

Of far greater interest, for our purpose, is it to investigate the views held by Jewish rabbis and people at the time of our Lord, because it is not possible otherwise to understand the constant allusions of the Apostles to the Old Testament eschatology. Without bearing in mind what the humble fishermen and their hearers had believed with regard to the resurrection of the dead, it is impossible to gauge the full force of their words as Apostles of Christ—words often preserved to us in an extremely compressed summary, or as a passing allusion or side inference in the main argument of a letter.[14] It is undisputed that the greater portion of the Jewish nation under the guardianship of their esteemed Pharisees believed in a general resurrection of the dead—at the least of righteous Israel. Indeed, the Old Testament literature is pervaded by this great promise, more or less clearly expressed; and, we may note in passing, by the fear of corresponding curses and woes for whosoever is to be cast off from the people of Israel. The liturgical services in the Temple, and the prayers prescribed for the faithful emphasized the hope of the resurrection

[9] Cf. Söderblom, *La Vie future d'après le Mazdeisme*.

[10] Cumont, *Texts et Monuments relatifs aux Mystères de Mithra*.

[11] Iliad, xxiii.

[12] Cf. Zeller, *History of Greek Philosophy*.

[13] Appuleius, *Metamorphoses*, xi, 5.

[14] This is even more imperative for those who disclaim respect for tradition, which undoubtedly tends to preserve the original significations of detached words and phrases which now appear indefinite or enigmatical.

of the dead.[15] The Talmudic accounts are so material as to verge into the ridiculous, as, for example, when it is stated that the risen body shall possess wings, or that they shall rise in the very clothes they had on earth;[16] or again when the gathering together of Israel from the different parts of the world is explained by the existence of underground passages or tunnels, the corpses rolling toward Jerusalem, the site of the new Sion.[17]

This belief found its justification in numerous passages of the Old Testament: for, the resurrection of the dead is pictured to us in the prophecies of Ezechiel, Isaias, and Daniel, and more graphically in the second book of Machabees. Defiance of pain, threats to their cruel torturer and a wonderful shout of victory burst forth from the heroic mother and her brave sons, as one after another they gave up their life for Yahweh:

> Thou indeed, O most wicked man, destroyest us out of the present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

For, adds their mother,

> I know not how you were formed in my womb, for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you. But the Creator of the world, that formed the nativity of man and that found out the origin of all, He will restore to you again, in His mercy, both breath and life . . . that in that mercy I may receive thee again with thy brethren.
>
> But thou, O wicked and of all men most flagitious . . . thou hast not yet escaped the judgment of the Almighty God, who beholdeth all things . . . thou shalt have no resurrection unto life.[18]

Similarly Isaias bids Israel rejoice for that Sion, the city of our strength, shall be reëstablished, its gates opened, and the just nation shall enter therein:

[15] Cf. Morning and Evening Benedictions, especially the 2nd of the eighteen benedictions prescribed.

[16] Sanhedrin, 90-92; Jerusalem Cathuboth, 35a.

[17] Bereshith Rabba, 96 (cf. 95).

[18] 2 Mach. 7:9-37; cf. 12:42, 43, 14:46.

Thy dead [O Israel!] shall live,
my slain shall rise again:
awake, and give praise
ye that dwell in the dust.[19]

And in truth, "O ye dry bones, hear the word of the Lord", cries out the spirit of the Lord to Ezechiel in his figurative vision:

Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord. . . . Behold, I will open the graves, and will bring you out of your sepulchres, O my people: and I will bring you into the land of Israel . . . and shall have put my spirit in you, and you shall live.[20]

The same hope is expressed in the Psalms, of fullness of joy and everlasting pleasure:

But as for me, I will appear before thy sight in justice
I shall be satisfied when thy glory shall appear.

Thou hast made known to me the ways of life,
Thou shalt fill me with joy with thy countenance:
At thy right hand are delights even to the end.[21]

But the redemption of a soul is costly, for it implies that he should still live alway, that he should not see destruction, and it is God alone who can and will redeem it from the power of death and receive it.[22] According to the prophecy of Daniel, terrible times will come and Michael, the great prince, shall rise up and stand for the children of Israel, and all those who are written in the book of life shall be saved, every one. "And many of those that sleep in the dust of the earth shall awake: some unto life everlasting, and others unto reproach, to see it always". All, however, shall not be equal in glory; for those who are learned in the Law shall "shine as the

[19] Is. 26:19.

[20] Ezech. 37:4-14.

[21] Ps. 16:15; 15:11. In the Hebrew the hope in the resurrection is even more explicit: "I shall be satisfied when I awake with thy likeness" (17:15; 16:11).

[22] Ps. 48:8, 9, 15, 16.

brightness of the firmament", while those who instruct many to justice shall be as "stars" for all eternity.[23]

Besides the Old Testament and rabbinical writings, there are a number of apocalypses,[24] evidently of Jewish origin and dating from 100 or 200 B. C. onward to the first century of the Christian era, which filled in the lacunæ in the prophetic expectations, generally in a sensuous direction. Thus the *Testaments of the Twelve Patriarchs* envisage God as coming to restore Jerusalem and dwell in Israel. All the righteous patriarchs will rise again to everlasting life in the Kingdom of the Messiah; the spirits of deceit will be trodden underfoot and Beliar destroyed: "then also all men shall rise, some unto glory and some unto shame"

And they who have died in grief shall arise in joy:
And they who were poor for the Lord's sake shall be made rich:
And they who are put to death for the Lord's sake shall awake to life.[25]

In *Ethiopic Enoch*, the holy great One, the Lord of glory, the eternal King will come with ten thousand of his holy ones: after executing judgment upon all and destroying the ungodly, He will give to the righteous and holy to taste of the tree of life. Then shall the whole earth be tilled in righteousness and shall be planted with trees and be full of blessings.

And then shall all righteous escape
And shall live till they beget thousands of children:
And all the days of their youth and their old age shall they complete in peace.[26]

It was probably because of such exaggerations as these that the Sadducees were led to accept Hellenistic conceptions and deny all resurrections of the dead; and it is instructive, in this connexion, to note the question put to our Lord: "In the resurrec-

[23] Dan. 12:1-3.

[24] Cf. Székely, *Bibliotheca Apocrypha;* Lagrange, *Le Messianisme;* Charles, *Eschatology.*

[25] *Testaments of the Twelve Patriarchs* (transl. R. H. Charles); Benj. 10:7; Judah 25:4. (Cf. Levi 5:18; Sim. 6; Zeb. 9:10.)

[26] *Ethiopic Enoch* (transl. R. H. Charles), probably the one quoted by S. Jude, v. 14—10:17 (cf. 1:25).

tion, therefore, whose wife of the seven shall she be? for they all had her", a view which Christ rejected saying: "You err, not knowing the Scriptures, nor the power of God".[27] Throughout the New Testament the only alternative to resurrection in the body which is hinted at, is the Sadducean denial of all spiritual and extra-mundane existence. In fact the greatest majority of men in those days, as has been said above, either clung to the belief in the resurrection in the body or embraced the Epicurean or Stoic system in which no resurrection is possible.

However, not all the apocryphal writings exhibit this material view of the future life. There are some apocalyptic books which seem to show that some modifications of a spiritual character were considered essential to the risen body. In the same *Book of Enoch*, but apparently in a part belonging to another class of writers and probably of a more recent date, a new Jerusalem was to supplant the old one: a large and broad one and one that is to be very full. All the righteous Israelites, compared to sheep who "were all white and their wool was abundant and clean", assembled in that house with their Lord, together with the Messiah, a glorified man who was to convert and transform the gentiles: "and the eyes of them all were opened and they saw the Good, and there was not one of them that did not see."[28]

Again in the *Apocalypse of Baruch*, Baruch is told that the earth will assuredly restore the dead, making no change in their form, for it will be necessary to show to the living that the dead have come to life again. But after the judgment, those who have been justified will have a splendor "glorified in changes, and the form of their faces will be turned into the light of their beauty, that they may be able to acquire and receive the world which does not die" . . . and "they shall be changed into every form they desire, from beauty into loveliness and from light into the splendor of glory" surpassing that in the angels.[29]

The *Ezra-Apocalypse* is not less emphatic with regard to the restoration of the dead to life, from the dust of the earth,

[27] Mt. 22:28, 29 and paral.

[28] *Eth. Enoch* 90:29-38 (cf. 39, 62).

[29] *Apocalypse of Baruch* (transl. R. H. Charles), 49, 50, 51.

in the Age to come ("qui nondum vigilat saeculum"), when all that is corruptible [30] shall perish and the treasures of immortality are made manifest: Paradise opened, the Tree of Life planted, plenteousness made ready, a City builded, a Rest appointed. But the day of Judgment shall be a day

> Whereon is neither sun, nor moon, nor stars;
> neither clouds, nor thunder, nor lightning;
> neither wind, nor rain-storm, nor cloud-rack;
> neither darkness, nor evening, nor morning;
> neither summer, nor autumn, nor winter;
> neither heat, nor frost, nor cold;
> neither hail, nor rain, nor dew;
> neither noon, nor night, nor dawn;
> neither shining, nor brightness, nor light;
> save only the splendor of the brightness of the Most High, whereby all shall be destined to see what has been determined (of them).[31]

A greater transformation seems to be implied in the *Book of the Secrets of Enoch* where the earthly robe is to be exchanged for the clothing "with the raiment of the glory of the Lord", and an anointing with His holy oil whose appearance "was more than a great light, and its anointing was like excellent dew; and its fragrance like myrrh, shining like a ray of the sun," so as to transform the anointed into "one of His glorious ones".[32] This view seems to have been that of Josephus, who attributes it to the Pharisees: "a true raising of the dead body, in a state of purity; however, in a clothed and glorious condition so as never to be destroyed any more. Every body is to have its own soul restored: the just have it clothed, pure, so as not to be subject to misery, but to continue rejoicing to an everlasting fruition; the unjust, on the other hand, will receive the body unchanged, not freed from their diseases and distempers, nor made glorious, but destined for the unquenchable fire and a certain worm never dying".[33] The same description is given in part of the *Ethiopic Book of Enoch* where those

[30] φθαρτος (αιων). Cf. 1 Cor. 15:42, 53.

[31] Ezra, *Apocalypse* (transl. C. H. Box), 7:40-42 (cf. 8, 10).

[32] *Book of the Secrets of Enoch* (trans. W. R. Morfill and R. H. Charles), 22:8-10.

[33] Josephus, *Discourse to the Greeks*, §§ 5, 6. Cf. *De Bello Judaico*, ii, 8:14.

who have risen from the earth are said to be "clothed in the garments of glory, the garments of life from the Lord of spirits".[34]

Finally, a group of writings is extant in which no express mention is made of the resurrection of the body as part of the exaltation of Israel: as in the *Assumption of Moses* and in the *Book of Wisdom*; while in others it is definitely disregarded, as in 4 *Machabees* and in the *Book of Jubilees*:

> And their bones will rest in the earth
> And their spirits will have much joy.[35]

Amongst these must be included, as extreme types, the Essenes together with the Therapeutæ and the Alexandrian Jews who denied the resurrection of the body altogether, because of the essential incompatibility between matter and spirit, whose best representative is Philo. Imbued with Platonic philosophy, "Moses," he says, "calls angels what other philosophers call genii. They are souls fluttering in the air . . . immortal and divine . . . of whom some descended into bodies, but others abhor all earthly parts. These latter the Supreme Father and Creator has consecrated to Himself, making use of their services in the administration of human affairs. The former, however, descended into bodies, as it were plunging into a stream: sometimes being overpowered by its rapid vortices; at other times, by struggling against the current, they float at first, then they fly off whence they came. These last are souls well versed in the higher philosophy, meditating from beginning to end on the death of their bodies so as to regain that incorporate and incorruptible life with Him who is Uncreated and Incorruptible.[36] . . . For the chief cause of ignorance is the flesh and intercourse with it, as He Himself confesses who says: 'Wherefore can the Spirit of God not remain (with them) because they are flesh' (Ge. 6: 3) . . . ;[37] while it is of wisdom to consider death, not as being the extinction of the

[34] *Eth. Enoch* 62: 15, 16 (cf. 104: 2; 108: 11-15).

[35] 23: 31. Cf. *Ass. Moses* 10: 3-10 (both translated by R. H. Charles). In Wisdom 6: 18, 19, 9: 15, however, an incorruption of the body seems to be suggested.

[36] *De Gigantibus*, p. 285; cf. *Leg. Alleg.*, p. 32 (ed. Mangey).

[37] *De Mundo*, p. 1153 (ed. Mangey).

soul, but as its separation and disunion from the body, in its return to whence it came: for it came from God".[38]

II. The Teaching of Christ our Lord.

Turning now to the New Testament, we find that both the teaching of the Lord, as presented in Synoptic and Johannine writings, and that of the Apostles, inculcate a resurrection in the body, conformed to the type exhibited by the risen Christ Himself: and this in fulfilment of prophecy, not only by the Christ before His passion and death, but "according to Scripture" as well. This insistence on the fulfilment of Old Testament prophecy is of importance. It shows that the Sacred Writers were anxious to be interpreted, not in the light of scientific conceptions, whether ancient or modern, but in that of orthodox Jewish beliefs current in their day. This is borne out not only by direct quotations from Old Testament writings, but by the adoption of words and phrases which have even been called "stock eschatological expressions," such as "tribulation such as there hath not been", "abomination of desolation", "wars, famine, earthquakes", "falling of stars, darkening of sun and moon", and the like; all of which must be considered as intentional references to the Old Testament descriptions, unless otherwise qualified by the inspired writer.[39]

With regard to the nature of the resurrection, the Synoptics furnish us with a partial fulfilment of prophecy in His Transfiguration, when His face did shine as the sun, and His garments became glistening, exceeding white and dazzling so as no fuller on earth can whiten them, because of His glory.[40] But it is in the resurrection narratives that the character of the risen body of Christ is shown in some detail. In fact the quadruple Gospel exhibits the Lord as endowed with an organic body like any ordinary living man. He moves about and speaks: He walks: He prepares a meal, serves at it, and

[38] *De Abrahamo,* p. 385 (ed. Mangey).

[39] Thus, for example, compare
Mk. 13:7, 8 with Os. 13:13 (Apoc. Bar. 27:2-5; 28:32; 70:2-8), (4 Ezra 5:9; 6:22, 24).
Mk. 13:14 with Dan. 9:27, 11:31, 12:11; 1 Mach. 1:54, 6:7.
Mk. 13:19 with Dan. 12:1, 1 Mach 9:27, Apoc. 16:18 (Ass. Moses 8:1).
Mk. 13:24, 25 with Is. 13:10, Ezech. 32:7; Joel 2:31, 3:15, Apoc. 6:12 (Ass. Moses 10:5).

[40] Mt. 17:2 and parals.

even takes food Himself. He allows Himself to be touched and handled and clasped by the feet. He retains the wounds in His hands and feet and in His side.

However, He shows new powers which naturally frighten and bewilder His disciples at first, until reassured, by their own senses, of the reality of the appearances. He can appear and disappear at will, even in rooms with doors closed: He "holds the eyes" of others that they may not recognize Him until He "opens" their eyes again (or, "He manifests Himself in another form," as St. Mark puts it). He shows great rapidity of movement while in the invisible state, and He knows what has been said in His absence. Finally He ascends and disappears in a cloud, promising to return at the time set by the Father.

The New Testament documents demonstrate the emphasis which both our Lord and His Apostles laid on the two facts that the resurrection of the dead will be of the same type as His own, and that His resurrection is in accordance with prophecy. This is acknowledged even by such writers as Schmiedel, who admits that the Jew "had no other conception of the resurrection than that which thought of all forms of life in the future world as exactly reproducing those of the present", while "the investigator who holds himself bound to accept and make intelligible as literal fact everything recorded in the resurrection narratives, even of the canonical Gospels merely, cannot fulfil his task on any other condition than that he assumes a revivification of the buried body of Jesus to a new period of earthly life, hardly less earthly than when Jesus was taken for Elijah or the Baptist risen from the dead (Mk. 6: 14-16, 8: 28 and parlls.—Cf. 9: 11-13, Mt. 11: 14)."[41]

In fact all three Synoptic writers refer in most explicit terms the three predictions made by the Lord of His passion and resurrection, how "the Son of Man must suffer many things, and be rejected by the elders and the high-priests and scribes, and be put to death, and after three days rise again".[42] Moreover, there is to be a general resurrection in the body at the last judgment when "He shall come with great power and

[41] *Encyclopædia Biblica:* Resurrection, c. 4057, 4076.

[42] Mk. 8: 31; 9: 31; 10: 33, 34 and parals.

glory. And then shall He send forth the angels and gather together His elect from the four winds, from the ends of the earth unto the ends of the heavens". "Then shall the righteous shine forth as the sun in the kingdom of their Father."[43] "For neither can they die any more: for they are equal unto the angels: and are sons of God, being sons of the resurrection." Thus, we are told, did the Master refute and rebuke the materialistic Sadducees in their insidious questionings. Having reaffirmed the existence of the angels He continued: "as for the dead—that they indeed rise—have you not read in the Book of Moses, at the Bush, how God spoke to him saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is not a God of dead men but of living. Greatly do ye err."[44] Clearly no other alternative is in question: either a resurrection in the body, or else God is a God of dead men—the modern conception of "discarnate soul" was not thought of by Jew or Sadducee.

Similarly in St. John's Gospel prominence is given to the resurrection of Jesus and that of the dead in the body. For it is true that the Word of God gives life—eternal life, beginning even in this world—to those who receive Him: still He will have to raise them up at the last day. "He that eateth my flesh and drinketh my blood *hath* everlasting life: and *I will raise* him up *at the last day*." "For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom He will". So too "as the Father hath life in Himself, even so He hath given to the son also to have life in himself", so that He has power to lay down his life for his sheep and to take it up again.[45] "No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again".[46] Nor are we to marvel at this, for, "the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life: but they that have done evil unto the resurrection of

[43] Mk. 13:26, 27; Mt. 13:43 and parals. Cf. Zach. 2:6; Dt. 30:4.

[44] Mk. 12:26 and parals.

[45] Jn. 6:54; 5:21, 26.

[46] Jn. 10:18.

judgment".[47] We are to believe in him: "if I shall go and prepare a place for you, I will come again, and will take you to myself: that where I am, you also may be".[48]

The resurrection of the dead, again, is emphasized in the Apostolic teaching. Indeed, the resurrection, in the body, of Christ Jesus, constitutes the very centre of all doctrine and exhortation, even in the smaller epistles—a pledge of a future resurrection to those who believe in Him. This hope is expressed not only in the titles which they pile up to the memory of their living Master and God, recalling Messianic titles and hopes fulfilled in Him,[49] but also by explicit statements of His rising from the dead, His sitting at the right hand of God, His second coming in power and glory to judge the quick and the dead. The latter are to be cast out into the blackness of darkness, to be slain or destroyed in everlasting fire; while for the elect the destruction of the present world and the establishment of a new one will be the commencement of eternal life with the risen Christ in his Father's kingdom: "We know that, if He shall appear, we shall be like to Him: because we shall see Him as He is."[50]

III. The Preaching of St. Paul.

However, it is in St. Paul that the chief interest lies, because of his passionate defence—unique in the New Testament—of a doctrine which someone had dared to call into question. He had been a Pharisee, brought up in the strictest school of rabbinic teaching, at the very feet of Rabban Gamaliel, who certainly believed in a resurrection of the body. Apparently even after his conversion, he continued, together with most of the Apostles in the practice of the liturgical prayers and services at the Temple:[51] prayers often which were framed expressly to counteract the Hellenistic scepticism of the Sad-

[47] Jn. 5:28, 29.

[48] Jn. 14:1, 3.

[49] E. g., the Holy one, the Just (Ac. 3:14, etc.), Lord of all (Ac. 10:36 . . .), Lord of glory (Jas. 2:1, Ac. 7:2), Prince of life (Ac. 3:15 . . .), King of kings (Apoc. 17:14), Saviour (1 Jn. 4:14), Christ (Ac. 2:36), etc.

[50] 1 Jn. 2:28. The references to Apostolic teaching are too numerous for citation. This selection is representative: Ac. 1:16-22, 2:22-36, 3:13-21, 4:2, 10:39-42; 1 Pe. 1:3-5; 2 Pe. 1:16-18; Jude vv. 11, 13, 20, 21, 24; Jas. 5:8, 9; 1 Jn. 2:18, 28, 3:2, 3; Apoc. 21:1-8, 22:1-15.

[51] Ac. 1:4, 2:42, 3:1, 5:42, 10:9. . . .

ducees, by repeated allusions to the hope of a resurrection in the body.[52] Moreover, he himself tells us that his doctrine differed in no way from that of the other Apostles, though he did not receive it of man, but by the revelation of Jesus Christ.[53] And in truth, he went up to Jerusalem "according to revelation; and conferred with them the gospel which I preach among the gentiles, but apart with them who seemed to be somewhat; lest perhaps I should run or had run in vain. . . . But of them who seemed to be something (what they were sometime, it is nothing to me. God accepteth not the person of man) [54] for to me they that seemed to be something added nothing. But contrariwise . . . James and Cephas and John, who seemed to be pillars gave to me and Barnabas the right hand of fellowship".[55]

When, therefore, St. Paul speaks of "resurrection of the dead" or of "raising from the dead" without any other qualification—and the expressions occur frequently, because the Resurrection constituted the "first principles of Christ . . . a foundation . . . of faith toward God"—the presumption is in favor of the traditional view of the resurrection in the body. All the more so because, years after his chief eschatological letters, he identified himself with the Pharisaic teaching before the Council at Jerusalem and considered the resurrection of the dead to be the chief point at issue between himself and the more powerful of his opponents, the Sadducean rulers, crying out: "Brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called into question."[56] This fact is even more striking if we consider that St. Paul's doctrine which he preached "everywhere in every church" even when "as unto babes I fed you with milk, not with meat; for ye were not able to bear it, nay not even now

[52] Berachoth, ix, 5. Cf. the following prayer: "O God, the soul which thou hast set within me is pure. Thou hast framed, thou hast breathed it into me, then preservest it within me, and thou wilt take it from me and restore it me in time to come. . . . O Lord of all spirits, who restoreth souls to dead bodies . . ." (Ber., lx, 6).

[53] A very natural remark for one like St. Paul trained up to look upon the uneducated classes, to which Peter, James and John belonged, as *accursed*. (Cf. Edersheim, *Life and Times of Jesus, the Messiah*, i, 312.)

[54] Ga. 1:11, 12; 2:2-9.

[55] He. 6:1, 2 (1 Cor. 15:14, 16).

[56] Ac. 23:6 (24:21, 26:6-8).

are you able" [57] was full of Biblical allusions which recall the eschatological characters described by the prophets. Thus, for example, 2 Thess. 1 : 10 has pointed allusions to Isaias (29 : 6, 34 : 8, 35 : 4, 66, 59, etc.), Lamentations (3 : 63), Jeremias (25 : 12, 10 : 25, 17 : 8 . .), Ezechiel (28, 38, . . .), etc.

It is impossible in a short article to convey the exceeding power of the preaching of St. Paul as preserved to us in the condensed summaries of the Acts, pregnant as they are with Old Testament expectations, fears and long-cherished hopes, now preached as realized and fulfilled in Jesus whom God has raised from the dead. Even a superficial perusal of the Acts and the Epistles will show that St. Paul, just like the other Apostles, based his whole teaching on the resurrection of Christ in the body and the hope which it ensures: that of His second coming in glory and power to judge the whole world, raising the just to eternal life with Himself and the wicked to eternal punishment, by contrast called death. (Cf. Ro. 2, 4, 8, etc.)

> Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For . . . when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulchre. But God raised Him up from the dead the third day: Who was seen for many days, by them who came up with Him to Jerusalem, who, to this present day, are His witnesses to the people. . . .
>
> That you may know what the hope is of His calling, and what are the riches of the glory of His inheritance in the saints. And what is the exceeding greatness of His power toward us who believe according to the operation of the might of His power, which He wrought in Christ, raising Him up from the dead, and setting Him up on His right hand in the heavenly places, above . . . every name . . . not only in this world, but also in that which is to come.[58]

Indeed, the Epistles themselves presuppose extensive and well-grounded teaching by the Apostle, of that "Gospel" revealed to him by Christ, and approved without any alteration by Cephas and the other pillars of the Church. Both the Epistles and the vehement and personal appeals recorded in

[57] 1 Cor. 3 : 1, 2.

[58] Ac. 13 : 16-43. Eph. 1 : 17-23.

the Acts would be absolutely unintelligible, were they to be shorn of the direct and indirect allusions to this one fundamental fact: Jesus whom God raised from the dead and "the power of His resurrection, and the fellowship of His sufferings . . . if by any means I may attain unto the resurrection from the dead".[59] "For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved."[60]

IV. 1 Corinthians 15.

The Apostle makes his most explicit statements about the mode of the resurrection and the character of the resurrection body in his two letters to the Corinthians. He implies that some change will take place in our body, for on the one hand he affirms that "flesh and blood cannot inherit the kingdom of God", while on the other he insists that, "if the dead do not rise, neither is Christ risen; and if Christ is not risen, your faith is futile, you are still in your sins. . . . Yea, and we are found to be false witnesses concerning God, because we have witnessed of God that He raised Christ (vv. 50: 13-17)"—a characteristic grouping of inferences to show how all depends on this resurrection.

An examination of the texts (1 Cor. 15 and 2 Cor. 5), reveals the following points of doctrine intended to counteract the heathen influences among his recent converts.

1. *The Resurrection will take place in a Body.*

A. The main argument of St. Paul is the resurrection of the Christ (vv. 3-8, 11, 12-16). Whatever has to be said of Christ's resurrection must also be affirmed of that of the dead: the two stand or fall together; the parallelism is complete, according to St. Paul. He emphasizes the fact of Christ's death, burial, and raising on the third day, which would be ridiculous and a lie, if His Body lay rotting somewhere near Jerusalem.[61] Again, in connexion with "raised from the dead", he lays stress—extraordinary stress which he does not bring to bear in proof of any other doctrine—that this most vital fact which

[59] Phil. 3:8-11.

[60] Ro. 10:9.

[61] Cf. Renan's words: "the carcase of Jesus lay decomposing in a ditch" (Vie de Jésus).

he preached and which they received and by which they are saved, if they hold fast to it, was witnessed to by the Scriptures, by Cephas, the Twelve, the Five Hundred at once, *of whom the greater part was still alive*, by James and by himself for "He appeared to me also". He was in a position to find out for himself and he asserts that this doctrine is identical with that of the other Apostles, for, "I delivered to you before all else, what I also had received, that Christ died for our sins according to scriptures, and that He was buried, and that He rose on the third day according to scriptures".

B. From this the Apostle naturally concludes against the Epicurean and Stoic doctrines that, "if Christ is preached as risen from the dead, how say some among you that there is no resurrection of the dead? If there is no resurrection of the dead, neither is Christ risen". Here too, it is not a question of "continuing to live" after physical death but of "raising from the dead".

It is unintelligible that he should insist on this almost stereotyped formula in all his epistles had he only meant "immortality of the soul" or the "self-organization" of a "new" body "wholly spiritual," as some recent exegetes would have us believe. Paul, whose zeal for souls knew no bounds, groaning in the very pangs of labor until Jesus Christ should be born in them, and desiring even to be made anathema for their sakes,[62] he yet posited the resurrection as the fundamental doctrine of Christianity, and withstood the scorns of the Gentiles and the bitter opposition of the powerful Sadducees! Nay, more, he exhibits a powerful array of testimonies and arguments—and theologians distinguish ten different ones[63] to silence a few who had doubted the value of his rabbinic conception; while to King Agrippa he could justly complain, "Why should it be thought a thing uncredible that God should raise the dead?"[64]

[62] 2 Cor. 11:28; Ga. 4:19; Ro. 9:3.

[63] i. *Reductio ad absurdum* (1 Cor. 15:12-19);—ii. Traditional (1 Cor. 15:30-32);—iii. *Ad hominem* (1 Cor. 15:29);—iv. *Causae meritoriae* (1 Cor. 15:21; Ro. 12:18);—v. *Causae exemplaris* (1 Cor. 15:20-23, 6:13-14; 2 Cor. 4:14; Ro. 8:11);—The seal of the Holy Spirit (Eph. 4:30);—vii. The pledge of the Holy Spirit (2 Cor. 5:5; Eph. 1:14);—viii. The temple of the Holy Spirit (1 Cor. 6:19);—ix. The first fruits of the Holy Spirit (Ro. 8:23);—x. Our groanings after glory (Ro. 8:15-17, 23-26). Cf. Prat, *La Théologie de S. Paul*, II, pp. 500-2.

[64] Ac. 26:8.

C. In v. 20 the Apostle urges that the resurrection in the body is already commenced, since Christ is now risen in the body, and Christ is the first fruits of those who are as yet asleep. For, "as in Adam all die, so in Christ all shall be made to live. . . . Christ the first fruits, then they that are Christ's, at His coming; then the end" (vv. 21-24). Nor can this refer to any but a physical resurrection in the body. For according to St. Paul, the just are already alive in Christ, while the wicked have no part in the Kingdom of Christ—no life eternal for them, but wrath and indignation and perdition and death.[65] The reason of the resurrection of the just, for St. Paul, is their solidarity with Christ Jesus.

So also the "last enemy that shall be abolished is death" (v. 26)—physical death of the body is to be done away with. St. Paul does not consider any third alternative between resurrection in the body and annihilation. Speaking as always, in the concrete, he does not examine all contrary opinions possible; but he simply takes the views actually held and bids the the Corinthians choose the right one: Stoicism and Epicureanism or Christianity.

Further, he teaches that the "surviving just" at the last day shall be "changed", without being subjected to physical death, to meet those whom the coming Lord had made to rise, before the general judgment.[66] Hence there would be no point in St. Paul's saying that death is an enemy and that it shall be abolished. For him the just Christians were already spiritually alive, while the wicked would remain spiritually dead for ever.

If you live according to the flesh, you shall *die:* but if by the spirit you mortify the deeds of the flesh, you shall *live.* (Ro. 8: 13.)

For the wisdom of the flesh is *death:* but the wisdom of the spirit is *life* and peace. (Ro. 8: 6.)

For there are many, of whom I have often spoken to you, and speak to you now again with tears, enemies of the cross of Christ: *whose end is destruction,* . . . Whereas our country is in the heavens, whence we eagerly await as saviour the Lord Jesus Christ, who

[65] 1 Cor. 6: 9, 10; 2 Cor. 2: 15, 16; Ro. 5: 12-21; Ga. 5: 19-21; Eph. 5: 5, 6; Col. 3: 5, 6; Phil. 3: 18, 19; 2 Th. 1: 9.

[66] 1 Cor. 15: 51; 1 Th. 4: 15, 17.

will *transform the body of our lowliness,* that it may be one with the body of his glory. (Phil. 3: 18-21.) [67]

Indeed the evidence becomes more forceful on considering that St. Paul was imbued with the terrible condemnations of the Old Testament against the wicked; every promise made being accompanied by a corresponding anguish and tribulation for the wicked (e. g. Ro. 5: 12-21).

D. St. Paul draws a further argument for the resurrection in the body from certain practices then in use—a *reductio ad absurdum* (vv. 18, 19, 29-32). If the body were to be cast off, why should he insist on his body sufferings which elsewhere he compares to those of our Lord, that so "Christ shall be magnified in the body" while "waiting for the adoption, the redemption of the body", "that the life of Jesus may be manifested in our mortal flesh." [68]

Right truly does he, therefore, tell the Corinthians that, "if the dead do not rise at all . . . why are we, too, in jeopardy every hour? . . . If the dead do not rise, 'let us eat and drink, for to-morrow we die' . . . If it be in this life alone that we have set our hopes in Christ, we are more to be pitied than all [other] men". So too, if the dead do not rise, "what shall they do who are baptized for the dead?" implying some intercessory practice already widespread among the Corinthians.

Having established the resurrection in the body to his own satisfaction, the Apostle passes on (vv. 35 ff.) to suggest that perhaps the difficulty—a foolish one in his eyes—may lie in understanding "how" the dead are raised, i. e. by what power and in what way they rise; or, it may be, in understanding "with what manner of body are they coming" (as it were) out of the grave (ἔρχονται). Evidently the "possession" of a body by those "raised from the dead" is considered by St. Paul to be beyond further cavil.

He therefore calls attention to three facts observable in nature, according to the natural science of the day; arguing as it were from analogy.[69]

[67] Cf. Ro. 9: 22.

[68] Phil. 1: 20; Ro. 8: 23; 2 Cor. 4: 11, etc.

[69] The modern scientist may find some difficulty in appreciating St. Paul's argument: it will be sufficient to remember that until Robert Boyle (1662) and

(1). There are beings in nature which change their own body through a stage of apparent destruction or death. Thus the seed (of wheat or any other kind), which is a bare grain, when sown or apparently buried, has its further existence as a seed destroyed; yet "it", this self-same seed which seemed to be lost for ever, is quickened again into a body peculiar to itself as it had been appointed for it by God "as it pleased Him" (vv. 36-38).

(2). In nature there are gradations in beings of the same kind: "not all flesh is the same flesh, but there is one flesh belonging to men, another flesh to beasts, another flesh to birds, another flesh to fish". So, too, he infers, there shall be a "flesh" to the risen body (vv. 39).

(3). There occur in nature different kinds of splendor, dignity or glory, and this not only amongst bodies pertaining to different classes or ranks, but also in those belonging to the same rank (vv. 40, 41):

a. There are heavenly bodies, and earthly bodies: but the glory of the heavenly is different from that of the earthly.

b. There is the glory of the sun, and the glory of the moon, and the glory of the stars: for star differeth from star in glory.

Therefore, he argues with the "foolish one", "so it is with the resurrection of the dead". It is a change in the body, not of body; a change of kind of flesh, not an absence of flesh; a change of degree of glory, from suffering with Christ to reigning with Christ. The argument is based on the supposition of a transition or gradation; that is to say, a change of quality rather than a change of substance, so that the resurrection-body remains a "body", remains "flesh", and remains "glorious", though in a higher order of being.

2. *The Resurrection Body is the same as the Mortal Body, though endowed with New Properties.*

A. This may be said to follow directly from what has just been said; for in the comparison which St. Paul draws between the transition of the seed to its own God-ordained plant-body,

Lavoisier (1770) introduced modern methods of investigation, science consisted in discussing "qualities" such as color, lightness, humidity, splendor, etc., which went to make up differences between bodies supposed to be fundamentally the same.

he is answering to "how" this resurrection is to take place in relation to the power which produces the change and its mode of action. To St. Paul it is clear that the same seed passes on from seed-body to plant-body by God's power and according to His providence: "God giveth it [the seed now buried and to all appearances lost and dead] a body (of its own) [the plant] as He hath determined, and to each seed a body of its own" (vv. 36-38). This is "how" according to St. Paul's mode of argument, each man dies before he is quickened again into an immortal body.[70]

B. A transition is also indicated in vv. 45-49:

The Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. (Ge. 27.) [Certainly not a "naked" soul.]	[The Lord God took the natural Body of Christ from the tomb in which He was buried and breathed into Him the Spirit of life: and Christ] became a life-giving spirit. (V. 45.) [Certainly not a "naked" spirit.]

This idea is powerfully expressed by St. Paul in Ro. 8: 11, 10: 6-7, Eph. 1: 17-21 and several other places. Unless it is grasped, the whole scheme of redemption, centred as it is round "the body of His flesh through death,"[71] cannot be possibly understood. It embraces the sanctification of the body as well as the regeneration of the soul, into "a new creature" by the working of the might of the power of God "which He wrought in Christ raising Him up from the dead". Hence St. Paul rightly insists that "it is not the spiritual which is first, but the natural, then the spiritual", and "death is swallowed up in victory" (1 Cor. 15: 46).

C. "Behold I tell you a mystery; we shall not all fall asleep, but we shall all be changed, in a moment, in the twinkling of an eye . . . for the dead shall rise incorruptible, and we shall be changed" (vv. 51, 52). Since this is the doctrine of the Apostle, it is legitimate to ask where would the mystery be,

[70] Exegetical interpretations based on the permanence of the "principle of life" in the seed ignore the fact that St. Paul, accommodating himself to his hearers, says nothing about it. For them the seed apparently was buried and decayed, and therefore St. Paul urges them on to consider that, nevertheless, "it" sprouted again, in a changed body, through God's agency.

[71] Col. 1: 21, 22. Cf. Phil. 3: 10; 2 Tim. 1: 10.

if, as sceptics would have us believe, the body is to be cast off for good?[72] Undoubtedly what St. Paul and his hearers understood by death is the separation of body and soul—an "unclothing" which he says elsewhere, he did not long for, desiring rather the change at the Lord's *parousia*.

> For we also who are in this tabernacle do groan, being burthened: because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life.[73]

D. Hence there is no question of casting off or rejecting this flesh at all, but only of changing "it" by the addition, (putting on, clothing on) of new "qualities", "attributes", "powers", "elements of perfectibility," or whatever else we may wish to call them—of incorruptibility, immortality, and glory. For "this corruptible body must needs put on incorruption, and this mortal body immortality. And when this mortal body shall have put on immortality, then shall come to pass the word which is written, 'Death is swallowed up in victory" (vv. 53, 54; cf. 1 Th. 4: 13-17).

E. The mind of St. Paul is further shown in the obscure passage in 2 Cor. 5: 2, 4. According to the majority of interpreters the following statements fall within the meaning of St. Paul's words in this passage:[74]

(1) Though by death our earthly bodies, in which we live as in a tent, are dissolved, God shall give to us, in heaven, bodies in the formation of which man has no share, since both the resurrection itself and the attributes of immortality, incorruptibility, and glory, exceed our natural powers.

(2) The Apostle desires to be "clothed upon" with this "habitation that is from heaven" or glorious body; without, however, being "unclothed" into the state of a "naked" soul. Thus he would wish to live till the *parousia* of the Lord, when, according to revelation made to him by the Lord, he would be caught up in the air, together with the surviving just, and become changed without relinquishing the mortal flesh. Thus

[72] The phrases "wholly spiritual bodies" and "permanence of personality" used by some recent exegetes convey no definite meaning with respect to the existence or non-existence of a physical, material, organic body capable of forming one whole with the soul: man.

[73] 2 Cor. 5: 4.

[74] Cf. Prat, *La Théologie de S. Paul*, II, 518, note z.

"that which is mortal will be swallowed up by life", by a supernatural process through which this corruptible body shall have put on incorruption, and this mortal body shall have put on immortality, an earnest thereof being the indwelling Spirit given us by God:

> If the Spirit of Him that raised up Jesus from the dead, dwell in you: He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of the Spirit that dwelleth in you.[75]

F. Not less remarkable, in St. Paul's teaching, is the great reverence which he inculcates for our natural bodies. This mortal body, he tells us, is not only the temple of the Holy Ghost, the habitation of God in the Spirit,[76] and a member of Christ,[77] who dwells in our hearts,[78] but it is a new creature.[79] We can even sin against it,[80] just as much as we can be holy in the body.[81] God punishes us by allowing us to dishonor our bodies.[82] For in our mortal flesh we can manifest the dying of Jesus,[83] bearing His stigmata,[84] magnifying Him in our bodies[85] which we can exhibit a living sacrifice, holy, acceptable to God.[86] In a word, the body is for the Lord and the Lord for the body,[87] and God will be its Saviour[88] in the day of our adoption, the redemption of the body.[89]

All this is inconceivable if St. Paul thought that the body was doomed to the same fate as any carcass; and still less would it be possible to understand the great stress he lays on the part

[75] Ro. 8:11.

[76] 1 Cor. 3:16, 6:19; 2 Cor. 6:16; Eph. 2:21, 22.

[77] Ro. 12:4; 1 Cor. 6:15, 10:17, 12:12, 27; Eph. 1:22, 3:6, 4:12, 5:23, 30; Col. 1:18, 2:19, 3:15.

[78] Eph. 3:17.

[79] 2 Cor. 5:17; Ga. 6:15. Cf. Ro. 6:6.

[80] 1 Cor. 6:18.

[81] 1 Cor. 7:34.

[82] Ro. 1:24, 26, 28.

[83] 2 Cor. 4:10; 1 Cor. 6:20.

[84] Ga. 6:17.

[85] Phil. 1:20.

[86] Ro. 12:1.

[87] 1 Cor. 6:13.

[88] Eph. 5:23.

[89] Ro. 8:23.

that the Body and Blood of our Lord Jesus Christ plays in our sanctification, or, if abused, in our damnation.[90]

3. *The Resurrection Body is a "Spiritual" Body.*

"What is sown in corruption doth rise in incorruption; what is sown in dishonor doth rise in glory; what is sown in weakness doth rise in power; what is sown a natural body doth rise a spiritual body" (vv. 42-45).

Incorruption implies immortality; glory has reference not only to the external appearance which will mirror the beauty of the risen Lord Jesus, but also the dignity and honor due to the resuscitated body; power shows freedom from all the necessities and impediments of mortal life, the body becoming a perfect instrument to the vivified spirit within.

It is evident that σῶμα πνευματικόν (v. 44) summarizes in one word these attributes of the glorified body. The mortal body, "flesh and blood", is the "psychic" body, the soul-infused flesh, the organ suited to the soul. The glorified body, then, is by contrast, the "spirit" body, the spirit-infused flesh, the organ suited for the spirit, i. e. the soul now unified with the Godhead. This interpretation is further elucidated by the contrast already alluded to, of the action of God in the creation of Adam by breathing into the dust of the earth the breath of life to make a living soul—the natural man; and "the surpassing greatness of His power toward us who believe [displayed] in the working of the might of His strength. . . . He hath wrought in Christ, raising Him from the dead"[91] by breathing into Him the Spirit of life and making Him a life-giving spirit—the risen Christ, after whose pattern shall He also raise the dead—spiritual man. "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit";—"the glory of God in the face of Jesus Christ." (2 Cor. 3: 18; 4: 6.)

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[90] 1 Cor. 10. 16, 17, 11: 25-29, etc.

[91] Eph. 1: 17-21; Ro. 8: 11.

SPIRITISM.

THE object of this paper is to set forth, briefly and with a view to the practical needs of the ministry, the case of Spiritism and, in particular, to bring out strongly its evil features and insidious dangers which will be seen to be present by whatever theory one may choose to account for spiritistic phenomena. By reason of the vastness of the subject, the treatment accorded to it in these pages will necessarily be of a summary character. But, at the present, some knowledge of the matter is indispensable to every one engaged in the direction of souls, as some of our own are succumbing to the lure of this dangerous superstition.

The specific claim of Spiritism (some, among whom Father H. Thurston, S.J., prefer the reading "Spiritualism") is that the living, by producing a certain favorable environment, can enter into communication with the spirits of the departed and extract from them information on sundry topics, notably on the conditions of existence in the next world. A fairly regular intercourse can be established and lengthy conversations can be carried on, since, according to the spiritistic conception, the veil between this world and the next is very thin and the habits of life of the spirits are very much like our own. Such a view explains the keen interest of the spirits in earthly affairs and their eagerness to converse on familiar and homely matters. There seems to be no powerful and all-absorbing interest in the next world capable of holding their attention.

Certain doctrinal implications of the spiritistic creed we should be loath to disclaim. Of course, we do not deny that there is a spiritual world and we are more emphatic in asserting the personal survival of the soul after its separation from the body than any spiritist can be. We are also prepared to admit that the spirit world, with the consent of God, can manifest itself to mortals and exercise over them, as the case may be, a beneficent or malign influence. If Spiritism said no more, we would have no quarrel with it. But its fantastic and grotesque embroideries on these plain truths and the practical conclusions it deduces from them, we repudiate most energetically.

Modern Spiritism [1] does not date farther back than 1848. It has, however, had forerunners of various types, for, the occult arts have been practised from the earliest times. The pagan peoples were well versed in magic, necromancy, evocation of spirits, divination, and other occult practices; among the Jews the black arts were not unknown and even in the Middle Ages they could not be completely suppressed. More immediately, however, the way was prepared for Spiritism by Mesmerism, Swedenborgianism, and hypnotism. Spiritism is also related to false mysticism and quietism. It is only in our days that Spiritism has become fashionable and respectable. The Society for Psychical Research, founded 1882, has made it an object of scientific investigation, thus investing it with a new dignity and contributing not a little to its present popularity.

The vogue which Spiritism enjoys at the present moment may be attributed to various causes. It may be regarded as a reaction against materialism. In this connexion, it is instructive and curious to note that some of the most ardent champions of Spiritism are converted materialists. Students of the physical sciences take kindly to it, whereas psychologists view it with marked disfavor. In so far, the present popularity of Spiritism bears witness to the deeper aspirations of man, that cannot be satisfied by the material world. This long suppressed instinct finds an outlet in Spiritism.

Kantian philosophy had hopelessly undermined metaphysics. The avenues to certain knowledge concerning human destiny were closed. Only that which could be experimentally verified was held to be true. The old arguments for the immortality of the soul became valueless. Yet men instinctively clung to their cherished beliefs and sought to buttress them with proofs more in harmony with the temper of the age. Spiritism with its alleged experimental demonstrations of survival was hailed with genuine joy by all those who despaired of philosophy, but could not give up their hopes of immortality. It was thus that the complete breakdown of modern philosophy prepared the triumph of Spiritism.

[1] Cf. *Modern Spiritualism:* A History and a Criticism: by F. Podmore, London, 1902; *Modern Spiritism,* by J. G. Raupert, St. Louis, 1909; *The New Black Magic,* by the same author, New York, 1919.

The decline of religious belief and the growth of religious scepticism, in their turn, pave the way for Spiritism. In the eyes of many, the authority of the churches has become discredited and the old revelation [2] no longer appeals to them. Spiritism claims to bring a new revelation which is accepted with avidity. The various sects have very little to say about the dead, and so it comes that many turn to other channels in order to acquire information of a more definite kind on these important questions. It may, also, be remarked, in a general way, that where genuine religion decays, superstition flourishes. These causes, in varying degrees, have helped to make Spiritism a popular movement and are daily winning new converts to it. To an extent, Spiritism satisfies a deep-rooted religious instinct which the modern substitutes for Christianity leave unsatisfied.

The success of Spiritism is the more astonishing, as its credentials are anything but convincing. To compare them to the miracles by which Christianity establishes its supernatural origin would be doing the latter a grave injustice and verge on blasphemy. In fact the helplessness of Spiritism when challenged to bring proof of its preternatural character is almost pathetic. If we are in presence of spirits, these evidently possess but limited power and are very much circumscribed in their activities. The triviality of their performances irresistibly forces this conviction upon us. We can rehearse these phenomena only in a very cursory fashion. They may be classified as physical [3] and psychical.[4] To the former category belong the following: movement of inanimate objects by invisible agencies, table-tilting with or without contact, transportation of objects from place to place, sometimes from one room to another by unseen carriers, levitation of the human body, touching of burning substances without injury, production of sounds, scents and lights, touches from hands which may be either gentle caresses or rough blows, impressions in

[2] Cf. *A New Revelation*, by Sir A. C. Doyle; "Spiritualism and its Danger", by Herbert Thurston, S.J., in *Studies*, Dec. 1919.

[3] W. J. Crawford, D.Sc., *Experiments in Psychical Science*, New York, 1919; H. Carrington, Ph.D., *The Physical Phenomena of Spiritualism, Fraudulent and Genuine*, New York, 1920.

[4] E. Gurney, F. W. H. Myers and F. Podmore, *Phantasms of the Living*. Edited by Mrs. H. Sidgwick. London, 1918.

clay of hands, fingers and faces, materialization and spirit-photographs. By these phenomena the spirits are supposed to indicate their presence and to arouse the attention of the sitters, after which they begin their manifestations. The communications themselves constitute the class of the psychic phenomena. They are made by means of repeated raps, trance speaking, automatic speaking and writing and planchette writing. These phenomena are strange and extraordinary, at times startling and uncanny. The disclosures made not unfrequently puzzle the onlooker and defy explanation. Close analysis, however, will not allow us to classify them as miraculous. In the miracle, the supernatural causality is evident; the spiritistic phenomenon invariably leaves a lurking doubt with regard to the causal agency. For want of a better name, we may term them preternatural. The trivial and even frivolous nature of the spiritistic performances and the irrelevancy of the communications are disconcerting and repellant to the serious inquirer. They have been commented upon by many students of psychic phenomena. They have been deplored by no one less than Maeterlinck [5] himself. Whoever expects to find profound wisdom in these pretended spirit-messages will be sorely disappointed. But even more painful than their inanity and vapidity is their self-contradictory character. The spirits have been caught in evasion, falsifications, prevarications and gross lies. Their fondness for masquerading under an assumed personality is admitted by spiritists themselves. Raymond, referring to an episode of this kind, speaks of "silly spirits who wanted to have a game". Such being the circumstances, the communications that emanate from these sources become untrustworthy and utterly valueless. The chaff is abundant and the grain exceedingly scarce.

The element of fraud is quite evident in connexion with Spiritism. Many mediums have been detected in deliberate attempts at trickery of some kind. An attitude of suspicion toward spiritistic performancese, accordingly, is eminently justified. This is especially true of paid mediums, whose honesty and morality are mostly of a low order. Now it will be well to point out that the ordinary seeker of spirit-communica-

[5] "Life after Death", in *Fortnightly Review*, 1913.

tions will fall into the hands of just that type of mediums. The results can easily be foreseen. It is Father Thurston's [6] merit to have given proper emphasis to this fact. "Further," he writes, "I cannot help thinking that much of the respect now accorded to the data and conclusions of psychical research is due to the fact that its most conspicuous advocates, men like F. W. Myers, Sir Oliver Lodge, Sir W. Barrett, Sir A. C. Doyle, Mr. J. A. Hill, and the rest, have all along had the advantage of working with the very best class of mediums. From their writings one obtains no idea of how spiritualism works out for the masses, under the influence of second and third rate mediums, intent only upon exploiting the folly of mankind for their own advantage."

While making a generous allowance for fraud, trickery, and illusion, all the extraordinary occurrences associated with Spiritism cannot be accounted for on that score. This would be stultifying our foremost scientists, for it amounts to attributing to persons of no scientific training a knowledge of powers that escape the research of our keenest investigators. At all events, there remains a residue of facts which we must face and for which we must find some reasonable explanation.

A considerable part of the phenomena, then, claimed by Spiritism to its credit must be regarded as genuine. They have been examined by conscientious scientists who pronounce in their favor. We quote Sir W. F. Barrett's [7] verdict, which reads as follows: "Though admitting that it is of great importance to be on one's guard against hallucination and mal-observation, as well as fraud, I am fully satisfied that these causes are quite inadequate to explain all the phenomena before us." Others concur in this verdict. We mention Sir W. Crookes, A. R. Wallace, H. Sidgwick, F. W. Myers, Prof. DeMorgan, Dr. C. Richet, Dr. F. H. Van Eeden, J. H. Hyslop, W. James, W. S. Crawford, J. A. Hill, Dr. J. Lapponi, Dr. R. Hodgson, U. S. A., Sir A. C. Doyle, Dr. H. Carrington and last but not least, Sir Oliver Lodge. The testimony of these men is not to be weighed lightly. Dr. Crawford [8] used scientific apparatus of the latest construction and extended his

[6] In *Studies*, Sept. 1910.

[7] *On the Threshold of the Unseen*, New York, 1918, p. 105.

[8] *The Reality of Psychic Phenomena*, New York, 1918.

investigations over many years, but he still bears witness to the supranormal character of the spiritistic phenomena which he has observed. Father L. Roure,[9] who is very critically inclined, is more reserved and cautious in his judgment, yet he does not deny that there is something very extraordinary in spiritistic experiences. He writes: "Nous ne nions pas la realité des faits psychiques dits supranormaux." This seems to preclude fraud as a possible and adequate explanation of the phenomena in question.

After eliminating the theory of fraud as untenable in the face of such overwhelming testimony there remain three hypotheses that merit attention and with which we propose to deal. The first of these professes to explain the phenomena in question on purely natural grounds. It is aptly styled the psychological theory,[10] because it appeals to certain powers of what is called the subliminal mind, such as telepathy, telesthesia and teleological automatism. Of course, this theory is concerned only with the psychical phenomena; the physical phenomena it rules out, attributing them to fraud. It would, indeed, be intolerable arrogance to claim that we know all the powers of nature or the soul. The life of the soul is larger than consciousness. For all we know, large unexplored tracts may lie below the threshold of consciousness and undreamt-of, untapped resources may be concealed in these mysterious regions. It is only in recent times that the psychology of the unconscious [11] has received much attention. Research in this direction has been inspired mostly by pantheistic prejudices. The conclusions arrived at are untrustworthy and in many cases manifestly exaggerated. The powers appealed to are frequently little more than a name, which conveniently summarizes the facts, but avers nothing with respect to their cause. Dr. Hyslop is right when he says: "Telepathy is only a name for facts still to be explained. It is not explanatory of anything whatever. . . . The process for explaining the facts is still to be found." [12] This applies with equal force to the

[9] *Le Merveilleux Spirite*, Paris, 1917, p. 250.

[10] Cf. Th. Flournoy, *Spiritism and Psychology;* translated by H. Carrington, New York, 1911; J. Liljencrants, *Spiritism and Religion*, New York, 1918.

[11] J. Jastrow, *The Subconscious*, Boston, 1906; F. W. H. Myers, *Human Personality and its Survival of Bodily Death*, New York, 1903.

[12] *Life after Death*, New York, 1918, p. 131.

other subliminal powers invoked by the psychological theory. Nor does the theory of secondary personalities help us very much. At least, in some cases we would have to stretch these powers so far as to make them truly marvellous and more difficult to accept than the causality of spirits.

But even if all spiritistic phenomena could be accounted for in this way, their general drift, their anti-Christian tendency could hardly be explained on that basis. This peculiar circumstance rather bespeaks the presence of an outside and mischievous intelligence that manipulates these mysterious powers to accomplish its own designs. The totality of these phenomena impresses one as directed toward a specific end. The whole atmosphere that surrounds Spiritism suggests the infernal which through the subliminal finds its way into the conscious life of man. The proofs adduced in support of the psychological theory are not conclusive, as its exponents themselves concede. Thus Dr. J. Liljencrants, an ardent and learned champion of this view, qualifies his position by the following remark: "On the other hand, we do not think that positive proof can be given for the total absence of preternatural causation in the ensemble of the phenomena. For while it has been possible to explain them away by appealing to automatic activity of secondary personalities, subliminal memories and impressions, telepathy and so forth, it may also be possible that in individual instances there has actually been present an influence from a spirit world. If we grant this possibility, it is more than likely that this element would be of a diabolical order." [13]

Should it, however, be true that subliminal powers were the source of spiritistic phenomena, this would in no wise diminish the dangers inherent in spiritistic practices. The subliminal should be kept out of our normal life; when it emerges into consciousness, it works ruin. When we open the trapdoor that shuts out the subliminal from the sphere of the conscious, we do not know what we are inviting. Permanent mental aberrations may be the result. Mediumship in itself is a pathological and morbid condition and closely allied to hysteria. The mind-passivity required of the sitters to insure success of the seance

[13] *Spiritism and Religion*, p. 268.

leads the way to mental and nervous disorders. The induced automatism may become habitual; the secondary personality, morally always inferior, may assume constant control. To bring about an eclipse of one's rational faculties, without very grave reason, is immoral. Let all heed the warning of Sir W. F. Barrett: "It is this weakening of selfcontrol and personal responsibility, on the part of the medium, that constitutes the chief peril of Spiritualism. Hence, the steps of a novice need to be taken with care; even the levelheaded should walk warily, and the excitable and emotional should have nothing to do with it; for the fascination of the subject is like a candle to moths, it attracts and burns the silly, the credulous, and the crazy."

The second theory is that of orthodox Spiritism.[14] It holds that the phenomena described and the messages imparted are due to the agency of spirits, more accurately, to the souls of the departed. A medium is required, because the disembodied spirit cannot act upon matter except through the astral substance or psychic stuff abstracted from the body of the medium and the energy gathered from the sitters. Mediumship consists in the ability easily to detach this astral substance from the coarser visible body. The spirit thus manifesting himself through the medium is called the control. This theory we regard as unsound and untenable, because patently at variance with Christian eschatology.[15] The reasons for this contention are the following.

The writers on spiritual life and mysticism [16] are unanimous in their assertion that, though communications from the blessed may reach us, such favors depend entirely upon the initiative of God and the next world and can in no way be elicited by any efforts on our part. It is inconceivable that the blessed should be at our disposal for the gratification of vain curiosity. Nor does it fall in with our ideas of God's economy that the fate of the dead should be disclosed to us for the mere asking. And considering the dreadful possibilities awaiting us in that

[14] Cf. G. Henslow, *The Proofs of the Truths of Spiritualism*, London, 1919; Sir O. Lodge, *Raymond or Life and Death*, New York, 1916; J. Arthur Hill, *Psychical Investigations*, New York, 1917.

[15] A. Lepicier, O.S.M., *The Unseen World*, New York, 1906.

[16] A. B. Sharpe, *Mysticism: Its True Nature and Value*. London.

other world, we regard this reticence about things there as a merciful dispensation. The Church continues her prayers for the departed faithful indefinitely, thereby recognizing that she has no legitimate means of ascertaining their lot, except in the case of canonized saints.

When it comes to revelations of a dogmatic character, we are even on surer ground. It is certain that the disembodied souls are not made bearers of new revelations.[17] We have Moses and the prophets, the Apostles and the Church; these are the accredited channels of divine revelation. With these we must content ourselves; they are sufficient. All we need to know about the next life, we receive through them. Faith and hope put us in touch with the next world; they also give us sufficient assurance concerning the fate of our dear departed ones. Prayer reinforces this confidence and affords more comfort than any supposed message from a discarnate soul can give. This the more so as there always remains the practical impossibility of establishing the identity of the communicating spirit. But doubt under the circumstances is most distressing and harassing and eventually defeats the very end for which the communication was sought. The anguish caused by the torturing doubt will be more poignant than the sorrow that grows out of the bereavement. Again we quote Father H. Thurston, who says: "It may be doubted whether the consolation thus resulting is commonly of a very permanent nature. Experience shows, I fear, that in too many cases while the craving for fresh assurance grows ever stronger, the evidence supplied by the mediumistic seance grows more and more faint. Doubts begin to awaken, and the resulting anguish of mind is bitter indeed."[18] Now, if these messages came with the approval of God, he would know of means that give full certitude and dispel every doubt. The spirits, by their own confession, have enormous difficulties in getting their messages across. This does not sound as if God were with them.

Spiritists, then, and their followers are the victims of an illusion when they think that they are communicating with the souls of the departed who are with God. If this is so, spirit-

[17] Luke 16:27-31; Deut. 18:11-12.

[18] *Studies*, Dec. 1919, p. 630.

istic practices must be condemned as superstitious.[19] That is the Church's stand in the matter For this reason, she has forbidden the faithful to take part in spiritistic seances. Psychical research, conducted in a conscientious and scientific manner, and the investigation of the subliminal processes do not come under this ban; but spiritistic practices of whatever kind certainly do and, consequently, are illicit. Spiritism would still be, subjectively, superstitious, even if all its phenomena could be reduced to natural causes, because superstition consists in attributing supernatural effects to natural causes. From the Catholic point of view, there is no justification for spiritistic practices.

The third theory[20] we approach with some caution. It must be hedged about with certain qualifications to avoid excess. Rightly understood, it goes no further than to maintain that some spiritistic phenomena suggest the directing influence of an evil intelligence and, that, for this reason, the totality of these phenomena cannot be adequately accounted for except by postulating the, at least occasional, intervention of diabolical agencies. The adherents of this theory do not see devils everywhere, though there may be more devils at work in this world for the destruction of souls than we think. Strong arguments can be advanced in support of this theory.

That an extraneous intelligence frequently controls both the manifestations and the messages conveyed, appears from the uniform trend observable in them. That this intelligence is evil follows from the exclusion of the spirits of the blessed and certain positive indications which we will now consider.

The standards, both moral and intellectual, of spiritistic utterances are notoriously low. The physical demonstrations, often little better than horseplay, bespeak vulgar tastes. Even spiritists themselves complain occasionally of the low tone of the spirit-messages. The messages received through spiritistic channels purport to be new revelations. Their content is mostly at variance with Christian doctrine and subversive of

[19] H. Thurston, S.J., "Communicating with the Dead", in *The Month*, Feb. 1917.

[20] J. G. Raupert, *Modern Spiritism*, St. Louis, 1909; Dr. J. Lapponi, *Hypnotism and Spiritism*, transl. by Mrs. Philip Gibbs, New York, 1907; D. I. Lanslots, O.S.B., *Spiritism Unveiled;* A. Chichester, S.J., "What is Spiritualism?" in *The Tablet*, London, Jan. 17, 1920.

Catholic belief. In fact, the new spiritistic revelation is supposed to supplant the old creeds. For an eternal hell there is no room in this new revelation. Such teachings, contradicting points of revealed doctrine, can evidently not come from good spirits.

Spiritism tends to alienate men from Christianity. Its habits of thought are contrary to those of the good Christian. Spiritism divests death of its terrors, it diminishes the sense of sin, lessens our salutary fear of the things to come. Instead of strengthening spiritualistic doctrines it will end by discrediting them completely. This is just what we would expect, if the prince of darkness were at the bottom of the whole affair. The devil rarely comes to the front; that is not his policy; he directs things from the background. The murky atmosphere of Spiritism, in which nothing can be clearly descried, would admirably suit his purposes. Of course, the world ridicules such medieval demonophobia; but nothing could please the spirit of evil, who loves to conceal his hand, better.

It is true, if the messages coming through the medium emanated from the subconscious self, they would present very much the same features: incoherence, insipidness, a touch of the erotic, gross obscenity, a strong religious bias, a tendency toward blasphemy. For psychiatrists tell us that insanity assumes just such forms, and, the analysis of mediumship reveals morbidity. On the other, the persistent recurrence of some of these characteristics would point to design and well contrived purpose. At all events, the opportunities which Spiritism affords for the intervention of evil spirits is unique, and, are we to think that the enemy of man would not improve these excellent opportunities? The temporary eclipse of the rational faculties leaves the door open for him, just as it permits the interference of a foreign human personality. If suggestion can be exercised by one person over another, why cannot the infernal powers utilize this means for their nefarious purposes? Surely, on the face of it there is nothing absurd in this supposition. And knowing what we do know about the devil and his considerable, though much curtailed, powers the possibility becomes a strong probability. The Church, contemplating this possibility, forbids spiritistic practices in order to guard the faithful against such terrible eventualities.

Where there is possibility of diabolical interference, we certainly are on treacherous and dangerous ground. We do not wish to overstate the case, but the decree [21] prohibiting the participation in spiritistic seances is well advised and not a measure of indiscreet zeal. Whether the revelations in question proceed from the subconscious self or from infernal sources, the peril of religious perversion is ever present, and loss of faith is not infrequently the penalty one pays for inordinate curiosity in this respect.

I think we are warranted in summing up the case in the following dilemma: In Spiritism, we either have no spirits at all, and then it is a cruel deception and its practice a reprehensible superstition; or we are the dupes of evil spirits, and then the situation is by far worse. In any case, Spiritism is to be shunned, especially as spiritists themselves warn of its grave dangers. The Catholic knows that the Church is the infallible teacher of revealed truth; why should he seek new revelations from suspected, if not tainted, sources?

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THE POPES AND SOCIALISM.

THERE has been of late in some quarters a call for the reconsideration of the Catholic attitude toward Socialism. Some writers of distinction have boldly defended forms of Socialism hitherto regarded by the general body of instructed Catholics, whether erroneously or not, as incompatible with the teaching of the Church. The great progress of Socialist or quasi-Socialist political parties in many countries since the war, the adoption of so-called Socialistic measures by all governments, and the working alliances in some countries, including Germany, between the Catholic and the Socialist parties, are the factors which have caused many thinking people to feel a need of reviewing the question of Socialism.

It is not a review of the whole question that will be attempted in this article; nor a consideration of the difficulties raised by present tendencies in a Socialistic direction. I pro-

[21] Decree of the Holy Office, 27 April, 1917.

pose merely to make a few observations on what might be called the historical background of the *Rerum Novarum* and other important papal pronouncements on Socialism. If we want to get at the real meaning of such documents it is not enough to study them textually; they must be studied historically. When one sees an acute theologian taking a particular sentence from the *Rerum Novarum* and discussing various interpretations of it, one feels that a lot of good intellectual effort is being wasted, for little will ever be established by that method. Language is only an imperfect means of expression, and even in documents like statutes and creeds where absolute precision is the first thing aimed at, it is seldom that differing interpretations are not genuinely possible. Still less will a purely verbal treatment yield conclusive results in the case of a document like the *Rerum Novarum*, which is partly narrative, partly criticism, partly exposition, and partly exhortation.

The question is raised: "Does the *Rerum Novarum* apply to present-day Socialism?" I would suggest that the way to get at the answer to that question is first to ask what is the Socialism to which the *Rerum Novarum* did apply. It applied, presumably, to the Socialism current at the time the Encyclical was issued, in the year 1891. Therefore we should examine historically the character of the Socialism current in 1891 and the years immediately preceding. To consider the Encyclical *in vacuo* is idle; it must be studied in its historical setting, in relation to the conditions out of which it arose. We must know something of the social movements in the period which called forth the Encyclical.

An illustration may be given of the value of considering historical background. There are Catholics who profess themselves Socialists. The papal condemnations, especially those of Pope Leo XIII, are quoted against them. Their reply is that the Pope did not speak of the particular kind of Socialism which they profess. Among the papal texts quoted are strong words from the Encyclical of 1878, "Concerning Modern Errors," where Pope Leo XIII says:

> You understand as a matter of course, Venerable Brothers, that we are alluding to that sect of men who, under the motley and all but barbarous titles of Socialists, Communists and Nihilists, are

spread abroad throughout the world and, bound together intimately in baneful alliance, no longer look for strong support in secret meetings held in darksome places, but standing forth openly in the light of day, strive to carry out the purpose, long resolved upon, of uprooting the foundations of civilized society at large.

These words are quoted as a damning indictment of Socialism, but to the "Catholic Socialist" their very vehemence is decisive proof that the Socialism here condemned is not the enlightened standard Socialism of the present day, but an extreme and antiquated thing that nobody but a few negligible fanatics now take seriously. The enlightened Socialist of the present day cannot understand how anybody could confuse such different things as Socialism and Communism, to say nothing of Nihilism. Socialism, he would say, means ownership and control by the State of the means of production only, not of means of consumption, which are to remain individual property. Communism, on the other hand, denies all private property, whether consumptive or productive. And the enlightened Socialist of the present day is apt to think that the Pope's words confusing Socialists with Communists, besides being out of date now, were inexact at the time they were written. Enlightened Socialists themselves seldom know Socialist history.

If we refer to history for the character of Socialism in the 'seventies when the Encyclical "Concerning Modern Errors" appeared, we shall find that the Pope's words exactly reflect the state of the Socialist movement at the period. Socialists, Communists, and Nihilists are lumped together in the Encyclical because they were lumped together in fact. They were one power, one movement; they were one organization, the celebrated "International". Socialist and Communist were practically interchangeable terms. Marx, always the greatest figure in the International, called himself indifferently the one and the other. The Nihilists, like Bakunin, also called themselves Socialists and Communists, and the propriety of their doing so was never questioned by their fellow-members in the International. Bakunin's own Anarchist organization was called the "Alliance of the Socialist Democracy". The Bakunin section of the International was as strong as the Marxist section, and the latter was able to prevent the former

from becoming absolutely dominant only by bringing the organization to an end. The first International, of which Marx was the inspirer and always the leading figure until he killed it rather than let Bakunin rule, had no real existence after its congress at the Hague in 1872. As an organization it was dead, but agitation and propaganda by the different factions, Marxist or Anarchist, went on as strenuously as ever.

The schism in the International was one between "moderates" and "extremists," if we may use familiar and convenient, though rather fallacious expressions. Marx we may describe as the moderate and Bakunin the extremist, though Marx would have contemptuously denied that he fell short of Bakunin in his revolutionary aims. Marx's ideal was anarchist communism, and that is what he meant by Socialism. So far as the schism in the International was not due to personal jealousies it was due to a revolt of the anarchist elements against the centralized organization imposed by Marx, and this centralization was defended by Marx as necessary for the most effective conduct of the war against capitalist society.

I have said that at the time of the Encyclical of 1878 Nihilists had common consent for describing themselves as Socialists; and that generally speaking Socialist and Communist were interchangeable terms. I have pointed out also that Socialists, Communists, and Nihilists were organized together in fact as they are spoken of together in the Encyclical. In the words of the Pope they were "bound together in baneful alliance," and Bakunin's section of the International, it may be repeated, was called the "Alliance of the Socialist Democracy". This is not to say that there were no important differences between the different species of the genus Socialist; but it is to say that the words of the Pope described things as they were. In remarking that the revolutionaries were "spread abroad throughout the world," that they were no longer conspirators in secret but propagandists in public, the Pope accurately described the international revolutionary movement of the day. There is noteworthy actuality in another passage of the Encyclical where, after speaking of the revolutionaries' attacks on Christian doctrines of authority, of the family and of property, the Pope says:

These monstrous views they proclaim in public meetings, uphold in booklets, and spread broadcast everywhere through the daily press. Hence the hallowed dignity and authority of Rulers has incurred such odium on the part of rebellious subjects that evil-minded traitors, spurning all control have, many a time within a recent period, boldly raised impious hands against the very Heads of States.

The year of the Encyclical "Concerning Modern Errors" (which was the first year of the pontificate of Leo XIII) was one in which there had been an attempt on the life of the Italian King and in which Socialism had caused a particular stir in Italy. Writing a new chapter for the second edition of his *Contemporary Socialism*, published in 1891, Mr. John Rae, the well-known historian of Socialism, said:

Socialism was introduced into Italy in 1868 by Bakunin, who, in spite of the opposition of Mazzini, gained wide acceptance for his ideas wherever he went, and founded many branches of the International in the country, which survived the extinction of the parent society and continued to bear its name. They were, like Bakunin himself, anarchist in their social and political views, and were marked by an especial violence in their attacks on Church and State and family. They published a great number of journals of various sorts, and kept up an incessant and very successful propaganda; but no heed was paid them by the authorities till 1878, when an attempt on the life of the king led to a thorough examination being instituted into the whole agitation. The dimensions and ramifications of the movement were found to be so much more extensive than anyone in power had anticipated, that it was determined to set a close watch thereafter on all its operations, and its meetings and congresses were then from time to time proclaimed.[1]

A passage in the volume called *Catholic Socialism* by Professor Francesco S. Nitti (the present Prime Minister of Italy) throws light on the events in Italy which preceded the Encyclical:

During the first year of his pontificate Leo XIII had been profoundly grieved by the occurrence of events by which public order and social tranquility were for a time disturbed. The Sovereign Pontiff beheld with sorrow, and especially in Italy, revolutionary Socialism threaten the existence of the State, and attempt to destroy

[1] Rae, *Contemporary Socialism*, 2nd edition, p. 57.

the very basis of civilized society. Even the criminal attempts of Barsanti and Passanante contributed to make him judge with extreme severity the action of all Socialist sects. It is necessary to remind the reader that revolutionary Socialism, which had been transplanted into Italy by Bakunin, had assumed by that time in Romagna, Venetia and Naples a thoroughly Nihilistic character. In the programs of the Anarchist associations, tolerated through the weakness of Government, there was no longer any question of the claims of labor, or of pacific aspirations, but of destruction, and revolution. Every day new sects arose, the very names of which were a program in themselves; they were: *La Manonera, La Dinamite, Morte ai Borghesi* (Death to the Bourgeois), etc.

Conditions in Italy were particularly extreme, especially in comparison with cooler countries like England; but they were not generically different from conditions in many other parts of Europe at the time.

Thirty years before Leo XIII, his predecessor Pope Pius IX, in 1849, the third year of his pontificate, pronounced at Gaeta an Allocution, and speaking of the Roman revolutionists His Holiness said:

> The demands for new institutions and progress, so loudly uttered by men of this sort, only tend to stir up perpetual trouble, to destroy totally and universally the principles of justice, virtue, honor, and religion, to propagate far and wide, to the detriment and ruin of all human society, the domination of that horrible and deplorable system, opposed to reason itself and the law of nature, which is called Communism and also Socialism.

In the same year the Pope issued an Encyclical Letter to the Italian Bishops repeatedly condemning the "criminal", "perverse", "pernicious" systems of Socialism and Communism.

As every schoolboy knows, the preceding year, 1848, was a year of revolution throughout Europe and it was the year of the appearance of the *Communist Manifesto* by Marx and Engels which still remains the greatest classic in Socialist literature. The first two sentences of the *Manifesto* are peculiarly interesting to us:

> A spectre is haunting Europe—the spectre of Communism. All the powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Czar, Metternich and Guizot, French Radicals and German police spies.

The last sentences of the *Manifesto,* which is a document of forty-eight pages, summarize the whole:

> The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite!

It is unnecessary to pile up more of the evidence that might readily be given to show how the papal pronouncements of 1849, as of 1878, were in response to a formidable challenge from the revolutionary movements, and the vehement language of the Popes was sober in relation to the realities with which they had to deal.

Let us pass on to more recent times, to 1891, the year of the *Rerum Novarum,* an Encyclical devoted in great part to an examination and condemnation of Socialism. The Pope commences his discussion of Socialism in words often quoted:

> To remedy these wrongs the Socialists, working on the poor men's envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the workingman himself would be among the first to suffer. They are, moreover, emphatically unjust, because they would rob the lawful possessor, bring State action into a sphere not within its competence, and create utter confusion in the community.

The quality of actuality which belongs to the series of papal utterances is never better illustrated than by the contrast between the Encyclicals of 1878 and 1891. The Pope changes his language in relation to Socialism because in the intervening period a different kind of Socialism had come to prevail. "Evolutionary" or "Reformist" Socialism had to a large extent displaced Revolutionary Socialism. It was now asserted by a growing Socialist school that they would accomplish So-

cialism bit by bit, the State taking over one by one the industries of the country. This school had renounced the Marxian tenet that the present State must be utterly smashed up before Socialism could come. Fabianism was displacing Revolutionism, and Mr. Sidney Webb eclipsing Karl Marx. It was in 1889, two years before the *Rerum Novarum*, that the *Fabian Essays* were published. Mr. Sidney Webb was arguing that the extension of State activities represented tendencies to Socialism. Marx, and still more Bakunin, had regarded the State as the embodiment of oppression and had postulated the destruction of the State as a preliminary to Socialism. It was in 1891 that G. von Vollmar championed Reformist Socialism against Marxism at the Erfurt Congress, when the German Socialists drew up their celebrated program. Von Vollmar's State Socialism was then denounced as State Capitalism by Bebel, Liebknecht, and the majority of the German leaders.[2] Writing in 1891 the preface to the second edition of *Contemporary Socialism*, Mr. John Rae said:

> A new chapter has been added on "Anarchism", and another, of considerable extent, on "State Socialism". No apology is required for the length of the latter, for though State Socialism is only a growth of yesterday, it has already spread everywhere, and if it is not superseding Socialism proper, it is certainly eclipsing it in practical importance, and to some extent even modifying it in character. Revolutionary Socialism, growing more opportunist of late years, seems losing much of its old phrenzy, and getting domesticated into a shifty State Socialism, fighting a parliamentary battle for minor, though still probably mischievous changes within the lines of existing society, instead of the old war *à l'outrance* against existing society in whatever shape or form. Anyhow the Socialist controversy in the immediate future will evidently be fought along the lines of State Socialism.

We are particularly fortunate in having this résumé of the state of Socialism throughout the world written in the very same year that the *Rerum Novarum* appeared. We can take Mr. Rae's words as a reliable account of the Socialist movement that the Pope was regarding when he published his great Encyclical. Between 1878 and 1891 not only had "State So-

[2] See *Socialism*, by V. Cathrein, S.J., pp. 67-70.

cialism" become important, but so also had the so-called Agrarian Socialism of Henry George which attacked private ownership of the soil. It is significant that the *Rerum Novarum*, unlike previous papal documents on the social question, gave special attention to the land question: another illustration of actuality.

The *Rerum Novarum* did not end all controversies among Catholics as to Socialism. A question that has been brought up of recent years was whether a Socialism which recognized the right to certain kinds of private property, e. g. property used not for production but for consumption, comes under the condemnation of the Church? In 1903 there was published by Pope Pius X a *Motu Proprio* on Christian Social Action wherein His Holiness laid down certain articles as to "the fundamental regulation of Christian popular action." Pope Pius X explained that the articles were taken from the writings of his great predecessor, Leo XIII. Article IV, is as follows:

> With regard to the goods of this earth, man has not only, like the animals, the use of them, but also the right of permanent ownership: and this, not only with reference to those goods which are consumed in being used, but also with reference to others.

Without entering into any discussion as to the correct interpretation of papal texts the purpose of the present writer has been to show what assistance in interpretation can be gained by a study of the historical conditions at the time the papal utterances were made. We have seen that in 1849 and in 1878 the language of the Popes obviously applied to very extreme, violent, and revolutionary forms of Socialism. We have also seen that in these years the Socialist movement throughout the world was actually very extreme, violent, and revolutionary. In 1891 Pope Leo XIII discussed a more moderate and more purely economic form of Socialism—and he was still emphatically condemnatory. At this period, we have seen, there had been a growth of just such a moderate, economic Socialism that looked rather to the peaceful action of State and municipality than violent revolution to bring about the supersession of private ownership in land and capital. In every case an historical examination shows the papal utterances to have been à propos of the prevailing contemporary Socialism.

Do the papal pronouncements of 1891 or earlier apply to the Socialism of the present day, or rather to the more moderate forms of Socialism at the present day as represented, for example, by Mr. Ramsey Macdonald in England or Mr. John Spargo in America? I would suggest that it would help us to answer that question if we put to ourselves this other: "Is Socialism as we see it to-day substantially different from Socialism as it was when Pope Leo XIII wrote the *Rerum Novarum* at the beginning of the last decade of the last century?" I would say myself that there have been no radical changes in the character of the Socialist movement from 1891 to 1920. The "reformist" as opposed to the "revolutionary" elements have gained in numbers and influence, but there is no new character in Socialism. Guild Socialism and Syndicalism are profoundly interesting developments; but in relation to Catholic teaching they do not alter the state of the question.

It is relevant to the historical purpose of this article to point out that the multiplicity of forms of Socialism, mild and violent, moderate and extreme, is not a new factor in the question. It has existed throughout the whole history of Socialism. Socialism is a word ambiguous enough to-day; but it was, if anything, more ambiguous in the middle and later decades of the nineteenth century. Marx and Engels, in 1847, preferred the word Communist to Socialist simply because the latter could mean all things to all men. In a preface to a reissue of the *Communist Manifesto* in 1888 Engels said:

> When it [the *Manifesto*] was first written, we could not have called it a Socialist Manifesto. By Socialists, in 1847, were understood, on the one hand, the various Utopian systems: Owenites in England, Fourierists in France; both of them already reduced to the position of mere sects, and gradually dying out; on the other hand the most multifarious social quacks, who, by all manners of tinkering, professed to redress, without any danger to capital and profit, all sorts of social grievances, in both cases men outside the working class movement, and looking rather to the "educated" classes for support. Whatever portion of the working class had become convinced of the insufficiency of mere political revolutions, and had proclaimed the necessity of a total social change, that portion, then, called itself Communist. It was a crude, rough-hewn,

purely instinctive sort of Communism; still, it touched the cardinal point and was powerful enough among the working class to produce the Utopian Communism, in France, of Cabet, and in Germany, of Weitling. Thus, Socialism was, in 1847, a middle class movement. Communism a working class movement. Socialism was, on the Continent at least, "respectable". Communism was the very opposite. And as our notion from the very beginning was that "the emancipation of the working class must be the act of the working class itself", there could be no doubt as to which of the two names we must take. Moreover, we have, ever since, been far from repudiating it.

Moderate forms of Socialism have always existed alongside extreme forms. The notion that Socialism began as something very wild and has gradually toned down until it is now something very gentle, is without historical basis. The Popes in their successive pronouncements on Socialism, could not have been ignorant of the different varieties of Socialism existing; yet they did not make any reservations in their general condemnations. This is a fact to be noted, however it may be interpreted.

A final point that should be referred to by a historical student of Socialist movements is the distinction between Socialism and Communism. In abstract treatises we are told that Socialism denies the right to private property in means of production only and allows consumption goods to be privately owned; while Communism, on the other hand, allows no private property whatever. Whether this abstract distinction is of any theoretical or practical importance I do not discuss; but certainly it is not true of the concrete Socialist and Communist movements that have existed in historical fact. Communists are free to admit private ownership of goods for consumption. The *Communist Manifesto* itself says:

> The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois (capitalist) property. . . . What, therefore, the wage-laborer appropriates by means of his labor merely suffices to prolong and reproduce a bare existence. We by no means intend to abolish this personal appropriation of the products of labor, an appropriation that is made for the maintenance and reproduction of human life, and that leaves no surplus wherewith to command the labor of others. All that we want to do away

with is the miserable character of this appropriation, under which the laborer lives merely to increase capital, and is allowed to live only in so far as the interest of the ruling class requires it.

There are some Communists, it is true, who would deny even private consumptive property, the result of one's own labor; but it is not *characteristic* of Communists to deny such property. To Communists generally this denial seems unnecessary and they appear to regard it as unmeaning to speak of a " right to property " which applies only to consumptive goods.

From these historical observations on Socialism many deductions are to be drawn on the disputed question, " Can a Catholic be a Socialist? " But in this present article we are able fortunately to confine ourselves to positive facts and leave vexed controversies to others.

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THE CRUX OF LITURGICAL REFORM.

ON St. Cecilia's day, 22 November, 1903, Pope Pius X issued his *motu proprio* on Sacred Music. By these solemn instructions, given in the very first year of his pontificate, and forming, as he said, a " juridical code of sacred music," his late Holiness showed how much he had the matter at heart. Fervent piety, sound artistic sense and practical moderation are uniquely blended in this historic document, whose illustrious author, knowing only too well the causes responsible for the decay of church music and the obstacles likely to impede reform, feelingly deplored the " many prejudices in the matter, so lightly introduced and so tenaciously maintained, even among responsible and pious persons ". Must one confess that, after seventeen years these prejudices are still sufficiently widespread, in our own country at least, to render difficult the carrying out of the emphatic commands of the Church's supreme authority on the part of those who are anxiously striving to do so? To a loyal Catholic the confession is profoundly painful. Yet in most places the Pontiff's orders appear to have been evaded or ignored.

The writer's experience is chiefly of the Northeastern section of our country. In this region, where the Catholic population

is quite numerous, the evidences of musical reform are painfully slim. Parishes where the state of liturgical music is satisfactory are, comparatively speaking, rare, and confined to the great cities. Half-hearted and superficial efforts have been made in many instances, to the extent of "training" a crowd of altar boys to emit the responses at high Mass. In many more churches, the Proper of the Mass is never sung, boys' voices (which, according to the *motu proprio, must* be used for the soprano and contralto parts) are never heard, and a mixed choir continues its gymnastics in the organ loft, exactly as though the aforesaid document were of purely archeological interest. It is perhaps well that the *artistes* of such choirs have never read the late pontiff's orders, for they would find the spirit of their repertoire therein stigmatized by that gentlest of men in language which no lesser authority would have dared to use. "It is vain to hope," his Holiness declared, "that the blessings of Heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the order of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple."

Whilst such abuses as are thus condemned are still prevalent, important signs of a really effective reform are, nevertheless, not wanting—witness Mrs. Justine Ward's admirable work among parish school children, described in recent numbers of the REVIEW. Indeed the announcement of an International Congress of Gregorian Chant, to be held at St. Patrick's Cathedral, New York City, during the first days of next June, justifies the most sanguine hopes. Lest these hopes be again disappointed, it may be well to seek the essential reason why earlier attempts at reform produced such meagre results.

In the writer's opinion there is one basic reason for lack of success, namely, that little or no effort was made to excite the interest, support, and coöperation of the faithful as a whole. "Special efforts are to be made," said the *motu proprio*, "to restore the use of the Gregorian chant by the people, so that the faithful may again take a more active part in ecclesiastical offices, as was the case in ancient times." This is the crux of the whole problem, yet the order was almost completely disregarded. Congregational singing was neglected, or limited

to the use of vernacular hymns of no liturgical or musical merit. Even where zealous pastors undertook a thorough reform of their choirs, including the adoption of boy choristers, the laity were left to feel themselves mere passive listeners, their ignorance and consequent dislike of the Gregorian chant remained undiminished, their fondness for profane and theatrical compositions as strong as ever. They thus opposed to the efforts of reforming pastors a *vis inertiae* so powerful that, in some instances at least, the reforms withered and perished, and a more or less complete return to the old abuses ensued. This failure to "restore the Gregorian chant to the people" is clearly traceable to the widespread belief that the thing is impossible of accomplishment. The thought of our congregations actually joining in Latin chanting seemed so fantastically out of the question that few got so far as even to consider its desirability. When they did, it was seldom to accord to the papal decree a more hearty concurrence than that of respectful silence. To offer evidence, based on personal experience, that congregational participation in the Gregorian chant is as practicable as it is vitally desirable, is the purpose of this paper.

In March, 1919, the writer was privileged to assist at the "Liturgical Week" held at Rouen. The festival was one of many that have marked the great liturgical revival now in progress in France. Lectures, demonstrations, and an exhibition of vestments supplemented the magnificent services held in the Cathedral. The most noteworthy lecture was perhaps that by the Abbé Bayard, Inspector of Gregorian Chant in the Diocese of Lille, who gave an account of the work accomplished there during the German occupation. The Bishop of Lille, as the Abbé told us, had proclaimed to his flock that prayer must be their great support amid the horrors of the occupation, that this prayer must be collective, and that the fittest form of collective prayer was the traditional chant of the Church. The parishes of the great manufacturing towns of Lille, Tourcoing, and Roubaix were organized in groups, and were gradually taught to render the responses and the sung portions of the Ordinary at Mass, besides the psalms and the hymns at Vespers and Complin. Without particular skill or previous training, and with their rehearsals conducted sometimes actually under shell-fire, these congregations learned to

execute the chant in a highly creditable manner. Most significant was the Abbé's statement that only by appealing to the people's piety could satisfactory results be obtained. In teaching a Kyrie Eleison, for instance, progress was slow if the music was treated from a primarily technical standpoint. But if the learners were told to think of the melody's prolonged rises and falls as of the populace's repeated cries for mercy which followed the footsteps of the Divine Healer as He made His way hither and thither among them, the essential spirit of the chant was at once seized, and only a little polishing was needed to secure an adequate rendition. Taught and sung in such a spirit, the Church's traditional music shone forth in its proper glory as the supreme form of collective vocal prayer, and the spiritual fruits for the diocese, in stauncher courage and quickened fervor, were far beyond anything that the ecclesiastical authorities had dared to hope.

At the Pontifical Mass, Vespers, and Complin in Rouen Cathedral we pilgrims at the festival heard for ourselves the value of congregational Gregorian. The services on the Feast of the Annunciation were celebrated with all possible splendor by His Eminence Cardinal Dubois, assisted by four bishops and a bishop-elect of his province. The music of the mass was the *Missa de Angelis*, and the vast congregation, led by a *schola* of various organizations grouped at the head of the nave, alternated with the magnificent sanctuary choir in the Kyrie, Gloria, Credo, Sanctus, and Agnus Dei, as in the psalms and hymns of the other offices. From full hearts we echoed the statement of Pius X, that " an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this ". These memories are of preëminent beauty—the *Christus Vincit*, a most stirring litany, chanted, according to ancient local usage, before the Epistle of the Mass; the great roar of the responses to the pontifical blessings; and the angelic soaring of a boy's voice, answered by the throng that packed the huge church, in that jewel of Gregorian melody, the responsory at Complin.

Gatherings like that at Rouen are taking place on various scales in many parts of France, and the experience of such revivals shows that objections on the score of practicability, which are most likely to be made in this country, are in reality

groundless. Neither great technical skill, long training, nor unbroken traditions are necessary for striking success and permanent results. Although the tradition of congregational participation in the chant has always flourished in some parts of France, its decadence in others had produced conditions similar to our own. Nor did such decline prevent a successful renewal, when the matter was broached with enthusiasm, good will, and a modicum of diligence. To suppose our American Catholics incapable of education in this respect is to consider them of a hopelessly low grade of intelligence or sadly lacking in piety. Even were the difficulties much greater than they are, it is impossible to see how this dispenses us from all effort to comply with the Church's express command.

It is therefore much to be desired that our signs of a really effective reform will increase. Surely none who has the good fortune to assist at the great congress in New York in June, planned as it is along the practical and comprehensive lines of the French festivals, will come away without a profound desire for a wide diffusion of liturgical knowledge among the people. The matter is not a merely esthetic one, to be attended to when time can be spared from more important interests. Social service is the order of the day, and indeed there can be no more necessary complement to the social labors of Catholics than their penetration by the spirit of the Church's own collective prayer, the inexhaustible treasure of the liturgy. Beginnings must in many cases be modest, but there is no parish where something might not be done, for, as in all matters of sacred art, worthy achievement is not dependent on lavish expense, but on sound canons of taste. What pastor could not at any time introduce the singing of the responses at high mass by the people? Even this would be a first step of immense value. Polyphonic and modern music of suitable character have their legitimate place in church, and some of our choirs are already expert in their rendering according to the best traditions. But these developments should be secondary to training in the more difficult Gregorian melodies of the *propria*, whose execution is properly limited to the choir (a task which Mrs. Ward's work is so admirably fostering), and above all to the participation of the whole people in the portions adapted to them. Along these lines only can permanent and spiritually fruitful results be hoped for.

Much must be done before our churches have generally been educated to the point where, "as was the case in ancient times," clergy, choir and people all have their share in traditional melodies of the *opus Dei*. But until we have made serious progress in this direction, in obedience to the wishes of the Church, as long as we continue to neglect this all-important side of our corporate religious life, we are leaving untouched a most powerful means of grace and our social, apologetic, and educational endeavors are likely to fall far short of what should be their proper effect.

AMATOR LITURGIAE.

MEDITATIONS OF AN EX-PRELATE.

READING AND THINKING.

ALL morning I have been sitting in the library. I meant to read; instead I took to dreaming. It has become a habit of late. Perhaps it is the appanage of old age. But the old and the young are much alike in this respect. The old look back; while the young look forward. But both dream of happier times. It is the soul's perpetual longing for what it can not find on earth. There is a brief space of action, when hope and regret blend to make us realize the present with its duties and responsibilities. But it passes very swiftly, and we begin to see the grave, while the cradle is yet within sight, as we turn back for a moment and through the mist of tears note the lost opportunities on the way that lies between.

"Read, read," said our old professor of philosophy. "Read, but pause between the sentences to think." He would repeat to us passages from "Watts on the Mind". I remember them well, for they were used as illustrations of how we should use a proof or an argument. He insisted that we should examine each part, major, minor, and the connexion between them, so as to draw a right conclusion.

An author may express sentiments which we have learnt to regard as true or fundamental, but that is no reason why we should take all his reasoning as just and sound. We must learn to discriminate, to distinguish between solid thinking and mere plausible coloring. Men who are right in their findings,

may be wrong in their method of arriving at their conclusion. To accept that method opens the way to sophistry, and leaves a good argument at the mercy of an opponent who may be able to pick a flaw in it. Two common pitfalls into which a man of wide reading and therefore of reputed learning easily falls, are taking analogy for argument which should be based on sound logic, or else putting undue emphasis on minor reasons in place of fundamental principles. My friend, our district attorney, said to me some time ago in commenting on a sermon which he had heard:

"The preacher exaggerated the argument from Scripture. He referred to the nuptials at Cana as proofs of the sacramental institution of marriage. That fact may confirm, but it does not prove, the sacramental character of matrimony, which rests solely on the authority of the Church. These young preachers show a good deal of reading, but less of the power of thinking. Hence they exaggerate the value of accidental evidence and raise doubts in the mind of those who, listening, think for themselves. When I had graduated and was admitted to the bar, my father, who was an experienced advocate in the Criminal Court, said to me: 'There is only one piece of advice I want to give you, son, in starting you on your new career. Never exaggerate the evidence. A single overstatement of yours, adroitly managed by your opponent, will tend to overthrow the value of all your solid arguments and prejudice your case.'"

Similarly, when reading authors who oppose our most certain and established opinions, one must guard against undervaluing their just statements or assuming that, because they are wrong in some things, they must be discredited in all. It is common enough to hear a writer denounced because he advocates certain views, as if he were untrustworthy in every other respect. The old Virgilian adage, "Fas est et ab hoste doceri", must never be lost sight of,

> Seize upon truth where'er 'tis found,
> Among your friends, among your foes,
> On Christian or on heathen ground;
> The flower 's divine, where'er 'tis found.

It seems as if the habit of newspaper skimming is robbing us of the art of reading. Our young people read, but they are

more eager to get the plot of a story than the moral which is acquired by thoughtful pondering over its development. We value of course the rhythm and cadences of passages or verses; but we don't digest the substance and get it into the blood of our hearts and minds. If we store anything in our memories it is mostly for the purpose of quoting and remains on the outside like a coat of paint or gilding. There are to-day few readers of one book, men with the habit of thinking and of originating. We rush to action, directed by those who run ahead of us, mechanically; and our reading is done in between, not for information, but to pass time. Hundreds of things that flit by, touch the imagination, and are lost or blurred in the rush of active life. Although we do many more things in a day than our fathers did, we do them mechanically, without reflection, and they fail to become fruitful because they lack the motive that should ennoble them. We are expert, like well trained animals, drilled to quick movement. The true purpose is wanting, by which man becomes superior to the animal in the use of his intellect and his spiritual faculties, aiming at things beyond the senses.

I had to reproach myself for failing to read and for passing the hours in dreaming of the things that might have been.

At this point Ella, my sister, came to call me to luncheon, and when I told her that I had done nothing all morning but dream, she said:

"Well, if you tell me your dreams, they may become of some value, and thus prove that you spent your time well. 'L'esprit se forme beaucoup par l'entretien.'"

She did not wait for me to talk of my musings. Instead she produced a little volume of Faber's which I think is out of print, and read to me as she occasionally does when we sit down together. This time it was a passage calculated to remove my seeming regret over wasted hours.

> How sweet
> And yet how infinitely solemn seems
> The chamber of the student, oft in prayer,
> With his mute books around him, while he calls
> With such meek invocation as he may
> The angels of past ages to supply
> The keys of those old written chronicles;
> And purchases his knowledge with a vow—
> Morning and eve renewed—abjuring fame,

That he will dedicate to holy Church
The scanty produce of his patient toils.
So let us study, with these angels round,
The spirit of past ages, while we trace
In frequent signature the blessed cross
Upon our bosoms, making all our lore
Unworldly as we gain it, and our thoughts
Dissevering from the taint of self-conceit.

Ella has a singularly musical voice, and it soothes as well as elevates to hear her read. I expressed my appreciation by quoting " How sweetly sad,"

How sweetly sad,
Tutoring dejected hearts in cheerfulness,
Expressive of man's twofold state below,
As lost in Adam, and redeemed in Christ.

She bade me say my Vespers when we had finished our modest repast, and " Do so, please, in the open; for we want to dust the books in the study." I knew she just wanted to keep me out of the library, for when the mood is on me I dote over my volumes. After a time she came over, and handed me *Sir Lancelot,* from which she had been reading. Indeed I had gone over it often enough in earlier days. A thought in the preface always strongly appealed to me.

It has ever seemed to me that a love of natural objects and the depth as well as the exuberance and refinement of mind produced by an intelligent delight in scenery are elements of first importance in the education of the heart. But a taste for the beauties of nature and their enthusiastic and most minute appreciation might and should unite itself with Christian sentiments, Christian ritual, and the strictest expression of Christian doctrine.

Moths and Educators.

A curious thing happened later when, as counselled, I went out into the garden. A butterfly, or, as was evident from its dashing flight, a large moth, crossed my path and settled on the ground. I was interested; for in earlier days the study of these lepidoptera with their wonderful transition from egg to caterpillar and the imago stage, had a singular fascination for me. Here was one of these insects, unusually developed and pretty. Its flitting about in bright daylight was altogether contrary to its habits, which are those of nocturnal devotion to fabrics and furs.

As I meant to examine it and, if possible, add it to a collection of butterflies that was at present in the Sisters' schoolroom, I began to watch the little creature more closely. It was a rare specimen of its kind, and had probably come in larva form with some southern traveler's pelisse. Its wings were now spread out full, and I could see its markings of rich brown and luminous gold, with margin of lustrous crimson and velvety black. In my attempt to get quite close to it I dropped my eye-glasses, a movement which seemed to scare the moth. With a sudden jerk it turned, and in an instant had disappeared. As it could hardly have swung its wings in flight without my perceiving the fact, I imagined for a moment that it had crept into a hole in the ground. I examined. There were some dry leaves about the stem of a tulip nearby, but no sign of an opening in which the insect could have hidden. Then it occurred to me that these creatures possess a marvellous habit of concealment to protect themselves from hostile approach. One catches at a moth in full daylight; suddenly it has become invisible, without a trace of its manner of escape. So here. The spot where I had seen the colored wings but a moment before showed merely the dry leaf of a withered tulip cone, into which the moth had turned. Realizing the metamorphosis, I picked up the little deceiver and carried it away under glass.

Later in the afternoon I went over to the academy, to add my prize to the collection in the classroom. The pupils were still in the hall, but, as I am an old friend of the school, my coming did not cause much commotion. One of the children was apparently in disgrace, and I was promptly called on by some of her companions to exercise the function of grand penitentiary, and absolve her; or rather intervene to have the Mistress of the School do so.

Afterward I had a talk with Sister Mary Aquin about the young delinquent who had been punished. I knew the child and noticed that she was in tears, a thing unusual for one of her rather hoydenish disposition. Sister Aquin, the Directress, had been trained by me; that is to say, I had, as spiritual adviser of the community, taken special pains to form her remarkable gifts, having been warned that she was of a sensitive and somewhat impulsive nature, as is the case with many talented women. From the very outset I had outlined for her a brief

scheme of "What to do—How to do it—and What to Avoid" as Mistress of Studies. It began with a definition of education as "the development of the sense of responsibility through knowledge and self-government". The chief task as teacher was comprised in the following precepts:

I. Cultivate Knowledge—chiefly by drawing it out of things to be observed, and out of the pupil; in other words, by making it interesting to the individual.

II. Train the pupil in Self-Discipline, by habits of
  (a) Silence,
  (b) Order,
  (c) Assigned Tasks.

N. B. If you place these two activities on a basis of religion (supernatural motives), you invariably foster loyalty to the teacher and to the institution.

This is *what* a teacher (educator) has to do.

How is she to do it?

(a) By the cultivation of silence and order in her own conduct;

(b) by establishing (few but) *definite rules* of discipline, well understood by the pupil (hence often repeated), with *equally definite sanctions* of penalties attached to their infraction;

(c) by accurate and detailed preparations of the things to be taught;

(d) by the use of attractive and (truly) beautiful illustration (whether in pictures, or verse, or musical selections).

The things *to be avoided* by the teacher are:

(a) Never punish. Let the rule (with its penalty) do the punishing automatically, so that the child is led to blame herself for infractions of the law. Hence—

(b) Be always sympathetic and friendly, as if to say, "I am sorry for you, child. The rule is a stone wall built by God. You ran your head against it and hurt yourself. Don't do it." Otherwise—

(c) Never use such phrases as "Don't do that", if you can avoid them. The teacher must *not* be a *censor;* though she may be a *monitress* — at very rare intervals. Let the children correct each other by competition, mutual example, harmless suggestion.

N. B. Be prepared to let many faults go. They will correct themselves by this method in time, and *radically*.

"Why did that child cry, Sister?" I asked later.

"Oh, she is doing very well. It was some sudden outburst that put her in the 'Rude Maid's Corner'. When I went over to her and said: 'My dear child, I am so sorry for you. Why do you get yourself into such trouble? You have been doing well all these weeks," she burst into bitter tears. She is becoming a most attractive girl in that she is developing a sensitiveness foreign to what seemed to be her natural disposition. Just now it is not so much the penance that hurts her as the fact that she is losing the esteem of those for whom she has a particular affection. She sees that their standard is of a higher and nobler quality than hers has been. I fancy she will make a good religious eventually, for she aims at self-correction now that she understands it."

But we went to the butterflies. As I pinned down the specimen in the case I told the Sister how I had come by it, and how the little fraud had nearly escaped me.

"Pretty hard, I think, for any butterfly to do," she said, "if you treat them as you treat your penitents."

"How now—with my penitents? If they are butterflies, I clip their wings. The process of preserving them is quite different from that pursued with this moth, which needed to be carefully handled so as not to spoil its beauty. Even if women are more or less of the butterfly sort, they can still be made useful, like the silk-moth in its early stage when it spins its cocoon. That moth is a model religious."

"Tell us about the silk-worm. It is not as beautiful as the one you brought," said the nun.

"Oh, its beauty is of the quiet sort, and it looks somewhat emaciated, because when it begins to work it practically stops eating, that is to say it enters upon a course of abstinence until it emerges as a butterfly."

"I see. Then the silk-worm is a type of the religious—a working butterfly in embryo, of modest beauty, and mortified."

"I could not have said it better."

"Father, how do you classify women, whom you call butterflies or silk-worms, in the scheme of God's creation? I ask for information," she said. "The children have become accustomed to illustration. They ask continually: 'Sister, what does this mean? Why did God make the butterfly, if, as you say, He made nothing in vain?'"

Here was a puzzle that required delicate approach. I replied:

"Women, like all other creatures, have their purpose in that God made them for His service."

"But, tell me," the Sister pursued, "how you regard woman when you compare her to a butterfly? That is the difficulty. You often hear it said, 'She is a mere butterfly'. Now I want our children to be something better; and yet if butterflies are pretty and useful, it is hard to understand the taunt when you compare a woman to a butterfly."

"Well, there are three classes of butterflies. The ornamental, the useful, and the hurtful. They each have their purpose in the plan of creation. But a woman that is like the pretty butterfly which flits from flower to flower collecting pollen to make more beauty, fails to fulfill the duties of life, because she was created to be more than a day-bird. She has a soul, of which the butterfly is at most only a symbol.

"The useful species is that class which, before it emerges from its larva stage, spins the precious silk that adorns God's creatures for His service.

"There is a third class, the night-hawks of the species. They destroy man's work and the fabrics which he spins and which protect him from cold."

"Why did God create them, if they only destroy?"

"They destroy, but in that also they serve man. He is roused to vigilance and to industry in preserving that which he has received for his protection and which is made for God's service. The seeming evils in nature, like storms, or the defects in the moral order, if rightly understood work correction. Each evil destroys a greater evil, such as is inherent in creatures since the fall. The moth seeks only to feed itself; it does not mean to hurt. But it makes man vigilant. It serves the purpose of temptation in the spiritual order, by which man is tried and preserved for better service."

"I understand. But is there not something repulsive in these nightly marauders of the moth species?"

"Oh, yes. Their utility extends even to their repulsiveness, even though that is a mere accident. Like the serpent, the little insect that injures us in the material order is intended to inspire horror by comparison. It pictures to us our defects.

Each animal has some virtue or vice that bears a similarity to those human dispositions which guide us in our pursuit after the happiness of heaven—either as hereditary gifts or as defects. Thus the meekness of the lamb and the predatory selfishness of the vulture are found in different classes of men and women. The groveling habit of the swine is as characteristic of certain men as the noble prowess of the steed is the mark of others. The determining factor which makes these dispositions of the natural order in man of relative value is always the intelligence that brings him to recognize them as hindrances or helps, to be corrected or utilized. Added to this is the power of free will, aided by the grace of God, to which he has access, and which enables him to overcome evil and requisition the good."

"One thing more, Father. The butterfly stands for a symbol of the soul, does it not, at least in the art of the Church?"

"Not so much in the art of the Church as in the mythology of races such as the Greek. Thence it has been brought into medieval arabesques, and sometimes blended with Christian symbols. Later the Humanists introduced the butterfly on tombstones, with classical inscriptions, to symbolize the resurrection."

"Why?"

"Allegory played a large part in the thought of the ancient philosophers. The butterfly naturally suggested the idea of immortality. Hence Christian idealism readily sees in the butterfly, with its change from the larva stage, an image of a new life. The soul turns from its dwelling in the pupa state, which symbolizes earthly conditions, to the bright beauty that lifts itself above the earth. It was Lucius Apulejus, the Roman Platonist, I think, who, in his Metamorphosis, developed the idea of this symbolism. Thence we have the frequent use of the butterfly in art. Sometimes it stands for the image of the spirit, as on early monuments, where you have the figure of a youth, above whose head hovers the butterfly, while at his feet lies a skull. At other times the symbolism of soul life takes the form of a cupid enticing a butterfly from a dead branch of a tree; or a moth being scorched by the flame of Amor's torch.

"Among the poets, especially the more modern writers, like Matthew Prior, the moth has been characterized as the symbol of the slanderer who injures the fabric of a good name.

> Soft-buzzing slander; silly moths that eat
> An honest name.

Or it represents idle gossip, of which it is said that—

> The flying rumors gathered as they rolled;
> Scarce any tale was sooner heard than told;
> And all who told it added something new,
> And all who heard it made enlargement too.
> In every ear it spread, on every tongue it grew."

A Visit and the Rector of the Seminary.

For nearly ten days I have not put pen to these notes, as had been my custom. But it has been a most delightful week. Raoul Bourget, whom I had not seen for many years, came over on a visit from Belgium. He is professor at the University, and wants to make a tour of the States and Canada; but he will stay with me another week. We had first met in Rome. It was my second visit there, and I was to remain for several months. We had quarters at the pension Lomi on the piazza di Spagna, opposite the Trinità dei Monti. He is an excellent priest. His native urbanity, coupled with a well informed and cultured mind, makes his company a perpetual pleasure. Of course we reverted to the days of our sojourn in the one place on earth where citizens of every country become naturalized without the process of a formal incorporation. Raoul continually recalls delightful memories, and with marvellous accuracy. It has made me dig up some old notes and diaries of those days in order to meet with some degree of enthusiasm his appeals to *ricordi* in which we had common part.

Father Melody, who frequently drops in, has formed a sort of alliance with Professor Bourget and undertaken to pilot him and show him all the glory of our diocesan kingdom. To-day he suggested that I should invite the rector of our diocesan seminary to dine. I did so. The morning post brought a note of acceptance of the invitation. I am quite proud to have him; for he goes out but rarely and not unless official business or other duties call him. He is devoted to his task as rector; and the seminary has wonderfully prospered

under his rule. When he took charge, some of the clergy shrugged their shoulders. He was past middle age and, as many thought, not a brilliant man. He had no academic title. Moreover there was a certain reserve in his manner which some interpreted as aloofness. But during the brief time since his appointment he has shown rare judgment in practical matters. He is a priest of solid piety, and above all things he attends to his business. The more prominent pastors, having found that he is a prudent and kindly superior, with a good deal of wisdom that does not appear as learning, are well disposed toward him, though he is rarely seen at their houses, and when attending public meetings at which his presence is expected, he is rather a silent observer than a prominent actor. At the same time he has an easy flow of language, preaches well, and in private intercourse leaves the impression of a well-bred gentleman without failing to be natural and at times kindly humorous.

What has given him particular influence with the diocesan clergy and made the seminary a thoroughly popular institution is the fact that he has been able to create an atmosphere of home-life. This has been lacking, especially among the professors. The men chosen for the training of the young clerics are not appointed as a rule with any consideration of their social congeniality, however desirable that quality is among priests who have to live and act harmoniously in the same house. What marks them as candidates for the professorial chair is mostly their intellectual ability, their proficiency in theological studies. The very fact of their giving themselves to some specialty in the higher sciences will emphasize certain peculiarities of disposition and character. Such temperaments are as a rule proportionately sensitive. It requires extraordinary talent in a superior to weld these elements into a common agency for the guidance, edification, and benefit of the students. Tact, an imperturbable temper, foresight, and above all that breadth of judgment which can see the good in every man, and separate any disagreeable phase in conduct from the narrow egotism that takes personal offence in its contact with men who happen to differ from each other in opinion as in disposition, are essential endowments of the successful superior.

One very important feature in bringing about mutual understanding and respect among the professors of a seminary is the ability to create a domestic atmosphere which makes the members of the institution realize that they are integral parts of the same household, that it is the function of each man, not merely to be urbane or benevolent or exact in the fulfilment of his professorial duties, but capable of contributing as much as possible to the common welfare and pleasure. The present rector had from the outset realized the importance of this element of home-life which makes a seminary not merely a boarding house with definitely assigned duties for each member, but a place that satisfies the cravings for a home such as the priest in his celibate isolation feels the need of. Even to the priest on the mission or in parochial service the domestic atmosphere with a congenial pastor is an immense safeguard. Where that is wanting in the case of the parochial clergy there is at least the compensation of the relations of father and child between the priest and his parishioners. But with the professor in the seminary there is no such compensation. To provide him with the attraction that holds him in the seminary it is necessary to create a sort of family circle in the institution itself.

As a result of this realization on the part of the rector he has bound to him the professors, one and all. There is a genial spirit in the faculty that becomes evident at first sight to anyone who visits the college. The spirit of mutual cordiality, a ready helpfulness which suggests the sense of responsibility in upholding the hospitality of the place, have raised the estimate of the men at the seminary in the eyes of the priests throughout the diocese and elsewhere. And as a natural result the professors are devoted to their work, the classes are well taught, the students are helped, and there is a general sense of reverent confidence which immensely increases the power of the institution as well as its popularity.

When I told Father Melody that the rector of the seminary was coming for dinner, he shouted "Hurrah", and told the abbé Bourget that it was as good as having a cardinal, for it would be easier to get the latter dignitary to accept an invitation for dinner than to secure the rector. Then he launched forth in praise of the man, so that I had to stop him for fear my friend Raoul might be disappointed at not meeting a

St. Francis de Sales. I suggested, though I confess it was a mere feeler, that we might also invite the rector of the Preparatory Seminary, whom I knew Fr. Melody did not admire greatly. Indeed he disapproves of him heartily. Yet the young rector is a "doctor utriusque juris", a handsome man besides, and well spoken.

"I think," I said, "since we have the rector we should also invite the head of the little Seminary." I saw the scowl on the amiable face of my young friend.

"Then I won't be here to do him honor."

"But why not? Dr. Leonard is always a gentleman, irreproachable in character, and a good person to make conversation. He has considerable learning, and made a brilliant course at the missionary college Brignole Sale in Genoa. Moreover he speaks French well, which will please Professor Bourget."

"He is all that; especially in the making of conversation. He listens to all the gossip that is going. If he attended to his little seminary instead of running about managing other people's affairs, those boys would have some discipline. As it is, they are being spoiled and are growing up like a set of young Indians who will give the authorities of the big seminary trouble."

"You are too hard on him, Father Melody. Indeed I think you do him an injustice. He happens to be of an aimiable disposition and manners, and as a consequence he is much called upon at social functions. But a priest may do good in that way. He has talent and generally makes an excellent impression on people."

"Yes, he would make a good majordomo, escorting people and directing servants in setting the tables and making the pages attend to his orders. But he is a failure as an educator of youth and above all as a rector of an ecclesiastical institution, in which you don't want superficial people and good talkers, but men of purpose and forethought, who hold their place as captains. He is nice enough, but quite unfitted for any important post."

The rector came, and we had a delightful dinner. He and my friend Raoul soon got into a discussion on pedagogics. They talked over the plan of studies pursued in most of the

European seminaries. Our rector has given much attention to the subject of late. He has never been at a foreign university, but possesses a clear perception of the needs of theological students in our day. From his observations and reading on the subject he has evolved a system of studies which aims at coördinating the various disciplines of the theological curriculum, so as to have the professors work in continuous harmony, and thus save the student much precious time. He believes that, in spite of the call for specialization in education, there is quite too much of it in our seminaries. Dogma, moral, liturgy, ecclesiastical history, apologetics, and homiletics—largely traverse each other. These branches have many features in common. As a result there is much needless repetition and dwelling upon subjects that might be treated once for all as fundamental. More important still was the proper coördination of topics of study. A capable Prefect of Studies should, he thought, be in position to confer with the professors and lecturers in different disciplines, and bring them to treat harmoniously the separate branches, thereby throwing varied light upon the study in its entirety. Dogma, moral, history, liturgy would combine to illustrate all the more essential truths and practices. This would concentrate the students' interest. Each professor would know what is going on and being discussed in the other classes. The faculty could thus be led to devise plans for mutual improvement, suggest fresh sources of information through their own reading and studies which bear on the matter in hand, and facilitate exchange of knowledge and opinions. He told us that each of his professors was supplied with a chart, a sort of geographical map, outlining the work done in every department at a specified time, the literature, texts and illustrations used, and the matter to be covered within a definite period. The hours were so arranged that each student is able to collect his notes. The references, sources, and other aids to study were carefully selected and placed at the disposal of the student, at the appointed time. The seminarians have free access to the library, which was however well controlled; and, besides the aid they received from the master or prefect of studies, they were invited to go to the professors or meet for what has been called *seminars* or free discussion. The rector told us of the most

interesting results that were gained in the way of discovering the special abilities and bent of mind among students, who could in consequence be directed and encouraged in special work.

Raoul was greatly pleased with all this. He had thought our seminary training, at least in its intellectual features, somewhat primitive and easy-going. He had of course met American students abroad and found them as a rule clever and industrious. But he suspected that they did not follow up their early advantages by giving themselves to literary or scientific study after they go to the mission. It was understood, he said, that America needed missionary priests much more than it needed scholars. He felt, however, that the American Church possessed elements of wonderful promise in the accomplishment of the higher things as well. We talked until late into the night, and the rector promised us another visit, apart from an invitation given in return to meet the seminary faculty, with the Bishop, some day during the week.

I shall have much to write when Raoul has gone.

Analecta.

SACRA CONGREGATIO CONCILII.

Index Festorum in Universa Ecclesia Suppressorum.

Statim ac per responsum diei 17 februarii 1918 a Pontificia Commissione ad Codicis canones authentice interpretandos declaratum fuit, nihil per Codicem iuris canonici immutatum esse a disciplina hucusque vigente quoad dies festos suppressos, quibus in universa Ecclesia obligatio adnexa est missam pro populo applicandi, quidam locorum Ordinarii ab hac S. Congregatione Concilii suppliciter postularunt ut, ad commodiorem quorum interest notitiam, index festorum in universa Ecclesia suppressorum de quibus agitur denuo auctoritative publici iuris fieret. His itaque votis annuens, haec S. Congregatio, ad normam Constitutionis Urbani VIII *Universa per orbem* diei 13 septembris 1642, indicem qui sequitur festorum suppressorum, quibus, iuxta praescripta canonum 339, § 1, et 466, § 1, Codicis, in universa Ecclesia inest onus litandi Sacrum pro populo, edendum statuit, idest:

Feriae II et III post Dominicam Resurrectionis D. N. I. C., et Pentecostes;

Dies Inventionis S. Crucis;

Dies Purificationis B. Mariae Virginis;

Dies Annuntiationis B. Mariae Virginis;

Dies Nativitatis B. Mariae Virginis;

Dies Dedicationis S. Michaëlis Archangeli;

Dies Nativitatis S. Ioannis Baptistae;

Dies Ss. Apostolorum: Andreae, Iacobi, Ioannis, Thomae, Philippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Mathiae;

Dies S. Stephani Protomartyris;

Dies Ss. Innocentium;

Dies S. Laurentii Martyris;

Dies S. Silvestri Papae;

Dies S. Annae, matris B. M. V.;

Dies S. Patroni Regni;

Dies S. Patroni loci.

Datum Romae, ex Secretaria S. Congregationis Concilii, die 28 decembris 1919.

D. CARD. SBARRETTI, *Praefectus.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

17 December, 1919: Renatus Andreas Caraman, of the Archdiocese of Westminster, made Knight of the Order of St. Sylvester.

30 December: Alexander Benno Dupuis and Peter George Roy of the Archdiocese of Quebec, made Commanders of the Order of St. Gregory the Great, civil class; Cyril Robitaille, Joseph Gauthier, Nazare Fortier, and Benno Laline, of the Archdiocese of Quebec, made knights of the Order of St. Sylvester.

31 December: Edward Tozer, of the diocese of Plymouth, and William Patrick Mara, of the Archdiocese of Westminster, made Knights of the Order of St. Sylvester.

8 January, 1920: Admiral William Sheperd Benson, of the American Navy, receives the Grand Cross of the Order of St. Gregory the Great, military class.

9 January: Frederic Vincent Milan of the archdiocese of St. Paul, and William Joseph Mulligan, of the diocese of Hartford, made Knights of the Order of St. Sylvester.

20 January: The Right Rev. John Joseph McCort, D.D., Titular Bishop of Azotus, made Coadjutor of the Bishop of Altoona, with right of succession.

23 January: Daniel Charles Mary della Chaussee, of the Archdiocese of Westminster, made Private Chamberlain of sword and cape, supernumerary.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF THE COUNCIL authenicates and names the list of twenty-six suppressed feasts on which, according to the new Code of Canon Law (Can. 339, § 1, and Can. 466, § 1), Mass is to be applied *pro populo*. The list as enumerated is the same as was given by Pope Urban VIII, 13 September, 1642.

ROMAN CURIA announces officially recent pontifical appointments.

MARYKNOLL MISSION LETTERS. XI.

(FROM FR. FORD, A.F.M.)

CATHOLIC MISSION, YEUNGKONG.
23 May, 1919.

Dear Maryknoll:

Fr. Price is still painting Hongkong red, though I've cleaned up his room three times now in expectation of his coming. I guess he finds shopping harder than he thought, and in a strange city it must be hard for him to keep his mind alert on passing autos. If he doesn't show up within a few weeks, I'll be tempted to take the boat to Canton, for the Rule limits isolation to two months, I think. Though, thank God, I won't find time hanging on my hands at all.

Within the last two weeks three delegations have come in from new villages asking for instruction. The last one almost floored me; it was a committee of seven of the clan near Tinpak and they handed me a long document listing 227 *families* that wanted instruction in four villages grouped around Sanjue. That gives us over 600 for a starter in that neighborhood, besides the couple score of survivors of the old Christians. I promised them we would soon drop in on them; it is less that four days' journey—which, by the by, they had to make themselves to get here. They did not seem much struck by the fact that we were going to visit them; in fact they said it was impossible, as they themselves had to zig-zag their way here on account of the bands of robbers. It reminded me of

one of Theophane Vénard's letters in '54, when his boat was attacked by six pirate junks at the same spot—Tinpak. However, I think their timidity exaggerates the danger, and anyhow Fr. Shi, my Chinese companion, will judge best whether we should go.

I had hardly composed my face after such good news (you see, it isn't every day that 600 persons want to undergo instruction, though God has been generous with us always) when another delegate came from the north, with a business proposition, from Manshui, where the whole village is under instruction. The village has been pillaged twice within the last month, and their three old rifles are not enough to defend the place. They want to buy ten more on money advanced to them by us; they will repay it in monthly installments of rice, 4,000 lbs. of rice each month, till the debt is cleared. They will put the question to Fr. Price when he returns. I might add that the villages around here have been forced to protect themselves, because of the inefficiency of the government forces, and the movement works well wherever it is done.

After dinner, on the same day—two days ago—one of our village Christians asked for advice. He owns a shop, rents it to a tenant for ten-year lease, at $30 per month. His rentee has lived there now for twenty years, yet simply because a friend asked him, the owner wants now to rent it to a third party at the same $30. He could not tell me any benefit it would do him, so I advised holding on to his present contract. He left rejoicing.

I'll admit that was more than my ordinary day's excitements, but every day has its little touch, and twice a week the boat docks with some mail from some place, so I can hardly realize it is over a month since the Sunny-ites quit Yeungkong.

I hope, if the Maryknoll Press allows you complimentary copies of *O. O.*,[1] you wont forget to include us in your list of friends. One copy is enough, as we can mail it to the others. The April *Field Afar* arrived yesterday, 22 May, so we are not so far behind the rest of the world. The April number seemed the cheeriest ever: thank God, you can always see the bright side of His world. I hope our talk about bandits doesn't

[1] *Observations in the Orient*, by the Superior of Maryknoll.

dampen your view of us at all, for it's a pleasant joke, albeit real, and very little danger for us. God seems to be sowing His seed of faith rapidly during this rainy season. Please God, some day China will wake up early and find herself going to 6 o'clock Mass.

(FROM FR. FORD TO FR. SUPERIOR.)

June 18, 1919.

Yeungkong would be a great place for any aspiring Tammany leaders at present. By the time they could master the political situation, they would be as excited as our Chinese over its possibilities. The League of Nations—even were its existence known over here—is overshadowed by local politics.

The "Aftermath", to use press correspondent terminology, of the late Civil War here that divided North and South, is swelling to visible proportions. The yeast is said to be Japanese interference and official Peking's shameless flirting with his Imperial Majesty's Government. The Cantonese, according to themselves, are the only true patriots and they are resolved to carry on some form of independent government at Canton even without funds.

However, Yeungkong is not Canton and cares as much for the Capital as Oregon did for the Thirteen Original States before the railroad connected it with New England. But when the Mountain comes to Mohammed it's a different story, and the sight of a few thousand Canton troops in this little "independent subprefecture" has enlarged the outlook of our oldest inhabitants—and "The War" is the daily topic.

Reports have it that some Kwangsi troops (or robbers) who favor the Peking regime and border on our territory, have come across the line and now are within fifty miles of the city, so the Canton troops are rushing to meet them and incidentally commandeering Yeungkong's peace-loving natives as porters of the army's impedimenta. A thrill of patriotism should run up every spine, but it doesn't—and again gossip has it that even the mandarin has packed his belongings and is ready to skip to Canton. The fear that fills men's souls has been confirmed by the leaving of the Protestant minister for parts unknown. It matters not that he is simply taking a few months' vacation

to avoid the heat of Yeungkong, for folks who readily believe in evil winds and sundry omens see only flight in every movement. Already the wealthier merchants are thumbing the weekly packet's time table to reserve breathing space on it for safer climes. And the "out and out" outlaws are reaping a harvest unmolested.

We planned a trip to Tinpak for the dogdays to visit our "unexplored" Christian settlements, but midway between us and them a band of one thousand thieves have occupied Cheklung. Prudence and a humble sense of our worth to the community prompt us not to court trouble, especially when there's no hope of martyrdom for the Faith.

This may be all a "yellow journal" scare, for the Chinese tri-weekly here protests that the officials at Canton are simply making war against some robbers who are supplied with ammunition from Peking and we are too near the scene to be unbiased. As Archbishop Williams, of Boston used to say: "We can tell better afterward." The only thing we can be sure of is that the private bands of robbers will be busy in our Christian villages and enlarge our chances for charity beyond our pocketbooks. We of Maryknoll are keeping our souls in quiet and praying for the day when China at peace will be a fair spot on God's great earth.

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23 August, 1919.

I realize that my silence seems ungrateful, but I must ask you to bear with me for a week or so more. I had started at least three letters and as many articles, but had no heart to finish them. July and August here are not months for doing anything. At least as far as I am concerned. I was a little sick for a week and that set me back on my daily duties.

Don't think it is because things have lost their freshness with me. I have many ideas to write on, and with the cool weather that is coming again, I'll be steadier.

Fr. Price at present is at Hongkong, with an ulcerated tooth; he said he may take the opportunity to go under treatment for his rheumatism with a Japanese physician who helped Fr. R. very much in the same complaint.

Up to date I haven't heard who the new men are—there's been no mail in Yeungkong now for nine days because of a

typhoon—but they will be mighty popular with us when they come with news of Maryknoll.

(Shortly after the above was written, Fr. Ford received word from Hongkong of Fr. Price's serious attack of appendicitis. As the readers of the REVIEW know, this illness ended in the death of the saintly missioner, on 12 September, in St. Paul's Hospital, Hongkong. Extracts from letters of this period follow.)

Tuesday, 16 September, 1919.

I could not write you any sooner the details of Fr. Price's death; even now I know but little, but I go to Hongkong this evening and will learn all I can.

He died on Friday, 12 September, the Feast of the Holy Name of Mary. The Bishop says Fr. Price was looking forward to die on that day—it seems he was told the day before by the Sister in the Hospital that she feared it. He dictated a letter to the Bishop, thanking him for his generosity in adding Kochow to our territory, and transferred the bank account to my name. He was given the last sacraments by Père Le Marie.

I got the Bishop's telegram on Saturday at 9 in the morning. I was in bed with a cold but dressed as hurriedly as I could and left at 9:15. We employed four rowers instead of the usual one to make the six miles to the ship and, thanks be to God, stepped on board before it pulled away; the next boat would not be for two or three days. I wrote Fr. J. Edward both from Yeungkong and Kongmoon, but I fear it will be a week or ten days before he receives the news. Fr. Pradel tried a telegram to Loting, which is five days away from Tung Chan; perhaps the catechist will make the journey.

Had I gone to Hongkong directly—not possible because no boat runs on Sunday between Kongmoon and Hongkong—I could have been present at the "Dedicatory Mass" offered on Monday for Fr. Price by Bishop Pozzoni in the presence of a dozen priests. Fr. Price was buried Sunday in the Catholic Cemetery of Hongkong. He could not be placed in Bethany, though Bishop de Guebriant tried to make an exception for him, because the Hongkong government allows only Missions Etrangères men to be buried there by special permit. How-

ever, there are other priests buried in the same cemetery with Fr. Price.

Bishop de Guebriant could not be present at the funeral, as it was the closing day of the Diocesan Retreat which he gave, but he sent Fr. Gauthier and several others. He left the night I arrived (Monday) for his tour of the Chinese Missions as Apostolic Visitor. Fr. Charles Vogel accompanies him as secretary. However he found time to give me a half hour's talk on our work here. I shall communicate it all to Fr. J. Edward. In substance he said:

He has given us Kochow and all that depends on Maoming. (I shall send you a map with the addition marked.) It is a well built up mission, has always had a priest; is more flourishing than Yeungkong. But the town of Kochow has only 20,000 population and is not exactly a seaport, though reached easily from the sea. It is the midway station for priests going to Tungchan (Sunyi); hence is perhaps more central for our mission than Yeungkong.

I shall go this afternoon to Hongkong, see Fr. Robert and the Banque Industrielle, and visit the Cemetery, then return to-morrow to Yeungkong. I shall turn over all of Fr. Price's effects to Fr. J. Ed. I suppose you will write him how to dispose of them, especially the placques and literature about Bernadette.

The month's solitude and the lonely trip to Canton were fully balanced by the warm fatherliness of Bishop de Guebriant. Indeed the score of priests here for Retreat, including the Italian Salesians, were real brothers to me.

Fr. Déswazières of the Leper Islands intends making a trip to France within a few weeks and hopes in May of next year to be in the United States. He said he would write you at length the details of his itinerary. He will bring lantern slides with him and would like to "round up" the Chinese in each city and collect from them. I think we shall be surprised at the number of Catholics among the Chinese he would find by such a method, for several priests here mentioned that many of their Christians went to America. Unless they settled in New York or San Francisco or Los Angeles, I fear they do not approach a priest. Fr. Déswazières' health has been poor.

PARIS-FOREIGN-MISSIONS-PROCURE, HONGKONG.

24 September, 1919.

Fr. Robert gave me a whole evening's talk on Fr. Price last night, and the Sisters at St. Paul's Hospital confirmed much of what he said. Fr. Price had been suffering from appendicitis for *several months* (though he never attributed his nervousness and stomach trouble to it), and when he arrived at Hongkong was in too dangerous a condition for operation. The appendix had already burst before the operation, which took place on the 6th. He said Mass in the morning (Our Lady's Nativity) and wrote several letters—one to you, one to Fr. Dyer of Baltimore, and one to me. He arranged that the money should be handled here by me and left a note with the Sister Superior of the Hospital.

Please don't think I am a bit cast down; nor do I think the other Fathers will be, nor you at Maryknoll. God evidently wants to prove our Society and has His own plan behind it all. And Fr. Price died happy, saying his last Mass on the Feast of the Nativity and carefully preparing for Viaticum and Extreme Unction (which he asked for, and urged, when the nurses did not see the need. He sank rapidly a few hours later). The Sister said his face beamed when he said, "I shall celebrate to-day's Feast with our Immaculate Mother. Oh, how happy to die to-day!"

I would have liked to stay at Hongkong a few days to rest up and fatten up (I am not really sick at all—it's probably pure laziness), but in the meantime the carpenter and mason will be waiting instructions. Besides, I hope to come again to meet the new men.

I am going now to the cemetery and then to thank Bishop Pozzoni for the vestments for the burial and for his kindness through it all. He accompanied the body to the grave, about a score of priests assisting.

Called on the Consul at Hongkong to notify him of death. Said Fr. Price was great friend of his—in time of Fr. Tabb, etc. Said it would have been easy to remove body to United States before it was buried. When I mentioned Fr. Robert's plan to him he said perhaps that was better and less expensive.

Just back from the Happy Valley Cemetery—"St. Michael's". Fr. Price is in Section 4, grave No. 3792. I

shall have a tombstone similar to those of the dozen priests with whom he is buried. "Hic requiescat Rev. Thomas F. Price, Miss. Apost. 1860-1919 (Chi Rho)."

Bishop Pozzoni not at home, but I shall write him.

THE CREDO IN MATINS, PRIME AND COMPLINE.

Qu. Why is the Credo said at the beginning of Matins and Prime and at the end of Complin, whereas all the other Hours (except Complin) begin with the Pater noster and Ave Maria and end with the Pater noster only?

Resp. I. The Pater noster is of Apostolic origin, as we learn from the *Doctrina Apostolorum* and was recited in the meetings of the Christians of the early Church at least three times a day (Baeumer, I, p. 56). The Council of Gerona (517) prescribed: "Ita nobis placuit, ut omnibus diebus post matutinas et vespertinas Oratio dominica a sacerdote proferatur". The fourth Council of Toledo (633) ordered the Pater noster to be said before the recitation of the Office, "in choro" or "privatim," otherwise "propter superbiam judicatus, ordinis sui honore mulctetur seu privetur". Martene (*De ant. Rit.*, lib. IV, c. 8, and *De monast. Rit.*, lib. I, c. 11) says that the monks were accustomed to say the Pater noster and the Credo before Matins and Prime. The first record of reciting the Pater noster and the Credo after Complin is found in prescriptions of St. Benedict (*Amanuensis* 821), who ordered his monks to recite these prayers "genibus flexis ante altare majus et secrete". Meratus, however, says that the custom of saying the Pater noster at the beginning of the Hours is very recent, for we find no order to do so in the Rules of the monks of the tenth, eleventh and twelfth centuries, as in all of them the Office begins with the words "Deus in adjutorium". There was, however, a custom that the monks before the beginning of the office visited each altar of the church and recited a Pater noster. This retarded the Office and hence they went to the choir and recited the Pater noster once secretly.

II. The Ave Maria consisted originally of the Angelic Salutation: "Ave (Maria), gratia plena, Dominus tecum, benedicta tu in mulieribus" (Luke I: 28), and that of St. Elizabeth: "Et benedictus fructus ventris tui" (ibid. 42). It is found in

the Gregorian Antiphonary and is used in the Missal of to-day at the Offertory on the fourth Sunday of Advent, on the feast of the Annunciation (25 March) and in the Votive Mass of the Blessed Virgin Mary from Pentecost to Advent. The holy name "Jesus" was added, when St. Bernardine propagated the devotion to the Holy Name. St. Thomas Aquinas makes no mention of the Holy Name in his exposition of the Ave Maria (*Opusc.*, VIII). In the fifteenth century the Friars Minor added "Sancta Maria, mater Dei, ora pro nobis peccatoribus," and afterward the Franciscans added, "nunc, et in hora mortis nostrae. Amen." Although the full text of the Ave Maria appears in the Breviary of the monks of St. Benedict of Lorraine in 1503 and in that of the Camaldolese in 1514, yet in the abbreviated Breviary of Cardinal Quignoni (1535) it ends with the word "nobis peccatoribus." Pius V (1566-1572) ordained that the Ave Maria should be recited with the Pater noster at the beginning of each Hour (except Complin) and at the end of Complin. The opinion that the second part "Sancta Maria" was added by the Council of Ephesus (431) is erroneous, for neither in the writings of the Fathers nor in Liturgy does it appear before the fifteenth century (Graniolas, *Comm. hist. in Brev. Rom.*, c. 25).

III. The Credo, which is recited in the Breviary at the beginning of Matins and Prime and at the conclusion of Complin, is called the Apostles' Creed. For a long time the legend was that it was composed, article by article, by the individual Apostles. This tradition was founded on the saying of Leo I (*Epist. ad Pulcheria*): "Ipsa catholici symboli brevis et perfecta confessio, quae duodecim Apostolorum totidem est signata sententiis"; and of Tertullian (*De praescript.*, c. 21): "Fidei regula una omnino est sola, immobilis et irreformabilis, et hanc Ecclesia ab Apostolis, Apostoli a Christo, Christus a Deo suscepit". This legend is not accepted by authors to-day. According to St. Ambrose (*De veland. Virg.*): "Quotidie antelucanis horis recitandum est"; and St. Augustine (Hom. 5 inter 50): "Quotidie dicitis, quando surgitis, quando vos collocatis ad somnum".

From this it appears that the Credo (together with the Pater noster in the early ages, and later the Ave Maria) was used as a morning and evening prayer, by the early Christians and

the monks. It was said *secreto* whilst preparing to go to choir and retiring in the evening; Complin was recited in the dormitory according to the rules of St. Benedict. Now the monks arose at midnight for Matins (hence morning prayers *in secreto*), then they retired and arose at an early hour for Prime (hence morning prayers *in secreto*). In the evening they said, as night prayers in the dormitory after Complin, the Credo, Pater noster, and later the Ave Maria. When, on account of this private recitation, the prompt assistance at the public Office was retarded, it was decided to recite the prayers in choir before Matins and Prime and after Complin, which later on was said in choir, and not in the dormitory, but always *in secreto*. These prayers and the Pater noster and Ave Maria, ordered to be said before the Hours of the Breviary, do not belong to the Office; hence they are said *in secreto*; whereas the Pater noster and Credo, which are recited during the Preces in ferial Lauds and Vespers, are said by the hebdomadarius *clara voce*.

EXTREME UNCTION IN CASES OF SURGICAL OPERATION.

"Quando dubitatur num infirmus . . . in periculo mortis reipsa versetur . . . hoc sacramentum ministretur sub conditione."

"Quamvis hoc sacramentum per se non sit de necessitate medii ad salutem, nemini tamen licet illud negligere; et omni studio et diligentia curandum ut infirmi, dum sui plene compotes sunt, illud recipiant."—*Can. Juris Cod.*, cann. 941 and 944.

The question whether a sick person, about to undergo a surgical operation which entails danger of sudden death, is entitled to the reception of Extreme Unction, has evoked some differences of opinion which lead us to revert to the topic once more. Moral theologians of no little authority are cited in proof that the sacrament may not be given to a patient unless danger of death is imminent quite apart from the operation. Hence they are assumed to advocate a refusal of Extreme Unction to a patient whose illness would permit him to live for a considerable time—say some months or a year or longer, if the operation were omitted; whereas he is in danger of dying under the operation or from the immediate effects of it.

This opinion conditions the right to receive the sacrament upon a technical distinction as to the immediate cause of death,

refusing it because death is ascribed to the operation and not to the sickness of the patient. With this view we take issue.

Assuming that the operation is necessary to save the sick person from death, whether immediate or remote, that which frustrates the happy issue of the operation is not the act of the surgeon but the patient's constitutional weakness, and therefore his illness. Death is accelerated but not caused by the application of a remedy which aims at and directly tends to cure the illness. In this connexion it must be remembered that surgical science has greatly changed not only in its methods, but in the basis of its clinical diagnosis since the older theologians to whom appeal is generally made, wrote. The majority of our texts copy the conclusions to which earlier moralists were led by the practice of their times. The principles of moral theology do not indeed change; but their application does. Delicate surgical operations were unusual half a century ago. Ordinary amputations and incisions were performed when the normal condition of the patient permitted it and promised vital restoration. The modern diagnostician, however, reckons on the largely extended and perfected skill of the physician, and the aptness and fine precision of instruments at his command, and the quality of nursing unknown in the past, save in exceptional cases. Hence he will venture upon an operation in cases of delicate patients who have little chance under ordinary circumstances. He relies on the aid afforded by new medical safeguards.

As a consequence surgical science permits much greater risks than would be warranted by the conservative methods of the older medical school. Thus, while the hope of curing a disease or a vital defect is greatly increased, the risks of meeting failure or death from nervous shock, collapse, or heart failure, and the like, are proportionately increased also.

To such conditions we would apply the sacrament. It is of course understood that we are speaking of persons who are sick, whose ailments are sufficiently serious to demand an operation, and who are prepared to lose their lives in the process of the attempted cure, no matter whether that process be termed a major or a minor operation. We exclude of course normally healthy persons, such, for example, as those who wish to have their appendix removed in order to go abroad without fear of

incurring appendicitis, or similar assumed conditions under which people may make use of surgery.

The cases for which Extreme Unction is here advocated as a just grace are such as those in which the operation may be said to accelerate the danger of death; but it cannot be held to be the cause of it. That cause lies in the condition of the patient, in the illness which calls for the timely relief or cure by the operation. Entirely different from this is the case of a soldier who goes into battle with the prospect of death, or ordinarily that of a mother before childbirth, or that of a criminal led to the gallows. We have here the case of a sick person in danger of death, which danger is increased by the application of a remedy offering reasonable hope of recovery and otherwise lawful.

What does the law of the Church prescribe for such cases, and what is the interpretation which her maternal indulgence permits us to put upon the wording of that law? "Debet hoc sacramentum praeberi infirmis qui tam graviter laborant ut periculum mortis imminere videatur." She allows a similar indulgence to the aged, "etiam sine alia infirmitate". Such are the terms of the Ritual. The Council of Trent uses almost the same words, requiring only that those to whom we administer this sacrament must suffer from a grave infirmity in which "de morte eorum timeatur".

Can the "periculum mortis" here spoken of be said to be imminent when the patient is expected to live for a considerable time if the operation were not performed or attempted? Yes, at least in the sense in which the Church regards such cases. The words of the Apostle on which the Catholic doctrine of the institution of the sacrament of Extreme Unction is based, imply indeed that the patient to whom the grace of the sacrament is to be offered be "periculose aegrotans". But such a condition as a rule exists where an operation is advised, and should exist to give moral sanction to the application of a remedy which involves the risk of life. The question of how long a patient may live if the operation be omitted appears to be of minor importance in the eyes of the Church who offers her graces to the sick and the needy. Proof of this is found in the fact that she not only desires the sacrament to be given to the aged, who are not in immediate danger from other illness,

but also allows her missionaries to administer Extreme Unction to the sick when opportunity offers, even if it be foreseen that death is not imminent for a considerable time. "Missionariis licere viaticum et extremam unctionem ministrare senibus valde debilibus, vel aliis infirmis qui infra annum morituri praevidentur ex debilitate senili, ex ethica febri, vel ex alio morbo, etsi per plures menses duraturo, si praetermissa occasione accessus vel transitus missionarii qui locum illum vix semel aut iterum in anno visitare potest, hujusmodi infirmi privati essent extremis sacramentorum auxiliis." [1]

Ballerini, speaking of the danger of death in connexion with the right to absolve a sick person, writes: "Periculum mortis dicitur si morbus sit talis qui ex medicorum judiciis vel experientia mortem inferre potest, sive id absolute idest generatim pro omnibus verificatur, sive respective propter circumstantias hujus infirmi." (*Op. theol. morale*, vol. V, cap. II, n. 590, edit. 1892.)

The emphasis is here to be laid on the fact that the Church provides for the grace of the sacrament when the circumstances are such that a gravely sick person would otherwise be deprived of that benefit. The connexion between the state of illness and the danger of death is not conditioned by a definite time limit. The sole motive assigned for the generous interpretation that offers the final grace to a person in danger is, "ne hujusmodi infirmi privati essent extremis sacramentorum auxiliis". That privation takes place when we refuse to allow Viaticum or Extreme Unction to be given to sick persons in danger of death from an operation that offers, as an alternative, the remedy for their illness, and which they lawfully seek in their distress.

ELECTRIC LIGHT FOR THE SANCTUARY LAMP.

A correspondent from Illinois and another from Texas take exception to our statement in the February number in which we pass over the assumption that "the Bishops of the United States have the faculty of granting permission to use electric light in place of the olive oil or vegetable oil prescribed for the lights before the Tabernacle of the Blessed Sacrament".

[1] S. C. Prop., 20 February, 1801.

These correspondents refer to a decree of the S. Congregation of Rites (23 February, 1916), issued in answer to the petition of several bishops who, during the war blockade, could not procure olive or even vegetable oil, for permission to use electric light before the Tabernacle. It was left to the prudent judgment of the Ordinary, "inspectis circumstantiis enunciatis, iisque perdurantibus, ut lampas quae diu noctuque collucere debet coram SSmo Sacramento nutriatur, in defectu olei olivarum, aliis oleis, quantum fieri potest, vegetabilibus, aut cera apum pura vel mixta, et ultimo loco etiam luce electrica adhibita". After publishing this decree we commented upon the exceptional conditions permitting the use of electric light, in default of any other light (olive oil, vegetable oil, wax, pure or mixed), and for the time only during which the stress or impossibility of obtaining such other lights should last.

That such conditions should have obtained in the war zones, and possibly for a very brief space elsewhere, one can imagine. But that they now exist in the United States to such a degree as to warrant the use of a general faculty by our Bishops is absurd, and such an interpretation of the decree is a perversion of the terms of the decree, if not also a crime against the august Presence of the Blessed Sacrament. Every decent hotel from New York to California and from Montana to Louisiana manages to procure a tolerably good brand of olive oil to-day. If men can have it habitually at their table, are we to balk at procuring it for the Supreme Guest in the Blessed Sacrament because it happens to be somewhat expensive? It is true that the oils sold for use in the sanctuary lamp by the ordinary purveyors to the clergy have much deteriorated and in reality are often oils, even though vegetable, of an inferior if not offensive grade. But that is only because we are insisting on cheap articles in this line. Have we any right to give the poorest grade of article to the Lord, though we would mix our salads with better oil? Until we have failed in every reasonable effort to obtain olive oil or some other good vegetable oil, or wax candle light, it is unlawful to use electric light. What is left to the prudent judgment of the Ordinary to determine is not whether he thinks electric light as good as the worst variety of olive or vegetable oil, but whether he believes that priests can reasonably procure proper oil. Only "ultimo loco,

defectu aliorum oleorum", and for the limited time during which the impossibility to obtain better material lasts, may he allow this shift rather than no light at all. In order to secure an objective and unmiserly judgment the matter is not left to the judgment of the individual priest, but to that of the bishop, who is conscientiously bound to determine the existence of this necessity in particular cases.

There is, then, no faculty for the Bishops of the United States any more than there is for any other Bishops, where the war famine has ended, to use electric light in the sanctuary lamp.

That we are not exaggerating this interpretation of the mind of the Sacred Congregation is plain from the words of the new Code of Canon Law. The decree above referred to, issued in view of special conditions during the war embargo, particularly in Central Europe, England, and the countries directly affected by the blockade of the districts which had supplied the markets with olive oil, was published in 1916. The Canon of the new Code, published in 1917, takes note of local needs, and expressly mentions the faculty which Ordinaries have to substitute for the liturgical material other oils. It makes no reference, however, to electric light as a permissible substitute:

Coram tabernaculo in quo SS. Sacramentum asservatur, una saltem lampas diu noctuque continenter luceat, nutrienda oleo olivarum vel cera apum. Ubi vero oleum olivarum haberi nequeat, Ordinarii loci prudentiae permittitur ut aliis oleis commutetur, quantum fieri potest, vegetabilibus.

"AMEN" AT THE CONCLUSION OF CREDO, PATER AND AVE IN THE CANONICAL OFFICE.

Qu. Is there any rule that would indicate when the word "Amen" is said after the Credo, Pater noster and Ave Maria in the Canonical Office?

Resp. There are three "Credos": the Nicene, read at Mass; at the end of which "Amen" is always said; the Athanasian, read at Prime, after which the Gloria Patri is always said; and the Apostles' Creed, said in the Office, at the end of which "Amen" is invariably recited.

At the end of the Ave Maria, which is always said *in secreto*, the "Amen" is invariably recited.

The Pater noster in the Office is recited in a threefold manner: 1. the whole secretly, 2. the whole in a loud voice, 3. partly secretly and partly in a loud voice. When said altogether secretly the "Amen" is invariably added; in this manner it is repeated at the beginning of each Hour—except Complin, when it is said secretly before the Confiteor. It is said in a loud tone of voice in choir by the hebdomadarius at the ferial Preces in Lauds and Vespers, and the choir answers "Sed libera nos a malo" without the addition of the "Amen". It is said partly in secret and partly in a loud voice, 1. before the absolutions in each Nocturn, 2. at Prime in the Sunday Preces and before the Vers. *Respice in servos tuos*; 3. at the Preces in all the Little Hours and Complin. On these occasions the hebdomadarius intones the Pater noster (these two words only), then all continue the Our Father down to the words "Et ne nos inducas in tentationem".

MASS AND COMMUNION DURING EXPOSITION OF THE BLESSED SACRAMENT.

Qu. On 17 April, 1919, the S. C. of Rites issued a decree by which Masses are forbidden to be celebrated on an altar, and Communion distributed to the laity from the same, on which the Most Blessed Sacrament is publicly exposed. Does this decree affect us in the United States?

Resp. The decision referred to is simply a reproduction of the order which is contained in the Clementine Instruction for Forty Hours' Devotion and which was originally intended for the city of Rome only, but gradually adopted in other dioceses, with some modifications, where necessary. The Most Blessed Sacrament is to be exposed on the high altar (except in the patriarchial basilicas). Since this entails the carrying out of ceremonies which may interfere with the distribution of Holy Communion, only the Masses of Exposition and Reposition are to be celebrated at this altar. Before or after the Mass of Exposition the ciborium containing the Particles to be distributed to the laity is carried to another altar.

The Mass on the second day (pro Pace vel alia necessitate, arbitrio Episcopi) is celebrated not at the altar of Exposition nor at the altar at which Communion is distributed, but on a third altar. In Rome, the churches in which the Forty Hours' Devotion is celebrated are able to carry out these instructions. When it is possible in other places these regulations ought to be complied with *ad unguem*. This rule, according to authors, applies not only to the Forty Hours' Devotion, but also to other prolonged (say of several hours or a day) expositions of the Most Blessed Sacrament with the ostensorium.

Some writers give as a reason for this decree (and many other of the same import) that Mass at this altar would disturb the faithful in their adoration. Were this the only reason, Mass ought not be chanted nor the Office recited at any other altar, for the singing and the chanting would disturb them just as much. The principal reason seems to be the one given above, viz. the numberless changes in ceremonies that a Mass before the Most Blessed Sacrament solemnly exposed entails.

The S. C. of Rites, however, makes some exceptions: "non licere sine necessitate" (if there be only one altar in the Church); "vel gravi causa" (if the assembly is so great on a Sunday or obligatory feast day that the congregation could not possibly assist at Mass, when celebrated in a side-chapel); "vel speciali Indulto Apostolicae Sedis" (Priests of the Archsodality of Nocturnal Adoration); "vel consuetudine immemorabili" (which reason can scarcely be advanced by us in the United States); or the tacit consent of the Ordinary.

With regard to the short expositions, say for one hour, on the first Friday of the month, during the Octave of Corpus Christi, and any other feast, when this practice is in vogue, we cannot admit that this decree would forbid the celebration of Mass, even private, at the altar of Exposition.

Communion. Just as the Clementine Instruction and many decrees of the S. C. of Rites prescribe that the particles for the distribution of Communion be kept on an altar different from that of the Exposition, so also is the distribution regularly forbidden at the altar of Exposition, during or outside Mass. (See Decrees, 8 Feb., 1879; 11 May, 1878; 23 Nov., 1880.) It seems that the Church is stricter on this point than on that of celebrating Mass at the altar of Exposition. We see this

from the answer "Negative" without any exception in the decree referred to. However, as with the Mass, so also with the distribution of Communion, there are exceptions, and the various decrees are apparently not in accord. (See Decree, 26 Sept., 1888.) Hence we should say:

1. In churches in which it is possible to celebrate Mass and distribute Communion on an altar other than that of the Exposition, it should be done.

2. In cases of necessity ("necessitas legem non habet") and indult both Masses may be celebrated and Holy Communion distributed at the altar of Exposition. Let it, however, be noted that if, by indult, Mass may be celebrated at the altar of Exposition, we must not conclude that *ipso facto* Holy Communion may be distributed at the same altar, because the latter requires a special indult.

We may state here that most of the prominent liturgists (*Ephemerides Lit.*, 1894, 1898, 1916; De Amicis, *Caerem. Paroch.*, T. II, p. IV, c. 4, art. 1, nota; Tirozzi, *Coll. Quaest. Rit.*, p. 29) express the hope that the proper authorities will ultimately allow Masses to be celebrated and Holy Communion distributed at the altar on which the Most Blessed Sacrament is publicly exposed. If the Exposition is private ("pyxidis expositio"), Mass may be celebrated and Communion distributed at said altar, provided the tabernacle is closed during the distribution of Holy Communion. This private exposition may take place during the Mass and at the blessing with the ciborium immediately after Mass.

A SUBSTITUTE FOR PEW RENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Anent "The Problem of Equitable Church Support", the question of what percentage of incomes the church should receive, and the plan of Father Noll to solve the matter, may I suggest that we profit by our money-raising experience during the War?

Father Noll suggests that we take the employed unmarried man and woman into consideration when raising funds. This should, of course, be done; but we are not really getting any nearer a *proportionate giving* than we were before. Then, too,

if we wish to make any changes in the present methods that will set gracefully upon all whom it affects, such change must be brought about on a *national*, if not an *international* basis. Otherwise it will be a long time before it will carry with it the weight of *obligation*. The *feeling* of satisfaction which accompanies the knowledge that an entire nation has accepted an obligation means much for its success. It therefore seems to the writer, who has discussed this matter with many of the interested younger men, throughout the Eastern, Southern, Western, and Midwestern States, that there should be some kind of *centralized bureau*, as it were, to adjust all funds equitably, and to expend wisely whatever is collected by Catholics at large, so that those in small communities, where it is often difficult to support charitable and educational institutions, will fare as well proportionately as will those who live in communities where conditions are more favorable. We now have such a centralized body in our Catholic Welfare Council. With this in mind the discussion may be opened with the definite statement upon which all Catholics agree; namely, that they acknowledge a duty toward their church in that *they know* that *they must contribute* to the support of all that makes the Church what it is: priesthood, the upkeep of church buildings, missions, charities and schools.

Each *knows* he *must* contribute toward these things or he is not fulfilling his acknowledged obligations, and it may be added here that one of the reasons why those obligations have been taken lightly in the past is that our priests come from homes, usually, where there was no overabundance of this world's goods, so that they are all-too-often satisfied with little. Our priests, therefore, do not feel comfortable when asking for larger amounts than they have been accustomed to handling. They lack the confidence in themselves to go after big things financially. This requires financial men in big financial positions. In financial drives it is a custom, thoroughly tried and proved, to appoint an influential chairman, who in turn appoints the biggest financial men he can find on his executive committee. These men cannot be " turned down " when they call on a man, because the men constituting these executive committees are men drawn from *all the various industries*, and there is bound to be some member on that

board who is familiar with each individual's particular line of work and who knows how much such individual's profits are and how much he can afford to give. To "turn down" such a solicitor means to court financial disdain among those men upon whom he must depend in various crises. Then, too, most men have no sense of proportion when it comes to giving. This is shown all too thoroughly in the reading from the pulpit of the names of each member of the congregation who gives a certain sum to the church. The amounts are all very closely alike, regardless of what income each may have.

It has been found in these drives that men really wish to know what they individually, as well as their group, should give. The letting each know what he should give is a principle that should apply in our churches. We have been applying the "one-price system" to a thing for which it was never intended, nor to which it has any legitimate relation. For each purchaser to pay the same price for the same piece of material in the open market is a correct and valid principle, but for each to give unto the Lord a just proportion of what each has been permitted to accumulate of this world's goods, is the only logical basis on which church contributions can justly stand. The old tithing system had sound principles behind it, as the writer of one of the articles mentioned above, well says.

Why not, therefore, four times a year—let us say during each Ember Week—make it obligatory for *each and every Catholic who has any income whatsoever, to give one day's income to the church*?

This would finance *every* institution conducted by and under the jurisdiction of the ecclesiastical authorities. It would make every contribution proportionate, and thus be a hardship on none. It would let each and every one know just how much his share is to be, and once established it would be more satisfactory than anything we have yet done in this field.

We know from the draft registration that there are approximately twenty-three million men between the ages of 18 and 45 in the United States. If we add those from 45 to 60 years of age who are still actively engaged in some earning capacity, we shall have at the lowest possible estimate three million more. In other words one-fourth of our entire population (there be-

ing about one hundred million people in our country now) are men from 18 to 60 years of age who are actually earning a definite amount weekly or monthly, as the case may be.

We have about 17,000,000 Catholics in this country. To be on the safe side let us say 16,000,000. One-fourth of these are men between the ages of 18 and 60 years of age who have an income of some kind. That is, 4,000,000 men have such income. But surely one-fourth of the women between these ages, or 1,000,000, also have an income of some kind. We thus have a total of 5,000,000 men and women with incomes, who are Catholics, and who are in duty bound to contribute their legitimate share toward the support of religious, social, educational, and charitable institutions.

It is not beyond a sane estimate to suggest than none of these 5,000,000 averages much less than $2.00 daily, at least for six days of the week. This would mean that none of these 5,000,000 would give for the support of religion less than $8.00 each year, and at least one-fourth of this number would give considerably more for church usages.

Would it not be well, therefore, for the Welfare Council, now that it is definitely established, to appoint a separate board of Education, of Charities, of Missions, and of Church work at large, which should have authority to handle and adjust funds gathered in this way so that there would be enough for all, and so that there would be a burden on none?

Let me present the plan graphically. A congregation of one hundred families is supposed to consist of five hundred people. In such a congregation we should have

¼ of 500 men-workers or	125
¼ of 125 women-workers or	30
Total	155

½ of these, let us say, earn $2.00 daily. Yearly tribute: (That is, 78 individuals at $8.00 each)	$624.00
¼ of these earning $4.00 daily (38 at $16.00 annually)	624.00
¼ of these earning $6.00 daily (39 at $24.00 annually)	912.00
Total	$2160.00

If the reports that have come under the notice of the writer are correct, very few congregations of this size produce an amount of money equal to this during the year, for purely

church work. Then too, it must not be forgotten that we have made these estimates very low. There are always several who have from $25.00 to several hundred dollars a day income.

Let us say that fifty cents per member be given to the Catholic Welfare Council each year for the various branches of work for which boards have been appointed, to be expended approximately as follows:

Education	.13
Charities	.12
Missions	.10
Bishops	.08
Holy Father	.07
Total	.50

This means that 16,000,000 Catholics would produce $2,080,000,00 for education alone, of which $1,000,000.00 could be set aside for an endowment fund for the Catholic University the first year, the other $1,080,000.00 being used to defray current expenses of our various Catholic colleges, and each year thereafter $1,000,000.00 could be made an endowment for *one* Catholic college in each and every state in the Union, so that in forty-nine years we should again commence adding another million to each of our institutions of higher learning. This would give us a *State University* under Catholic auspices *in each State*, which would be fed in turn by all Catholic schools in that particular State. It is much better to concentrate on *one important institution in each State* which is already there established, than to have a lot of smaller struggling ones. And it would mean that we could work out a better and more comprehensive educational program of standardization than it would be possible in any other way.

This plan means that our institutions would be financed completely, thoroughly and for all time: for, we must not forget that the price of all things has ever been creeping upward, and, if we now have difficulty in financing institutions, what are we to say of the difficulties our children and our children's children will have? It is now that we must arrange the nucleus round which they can add their share, thus giving to future generations what will prove more and more difficult with each succeeding generation.

The amounts suggested in the present plan can be best gathered in each diocese by profiting by our experience in the war drives. Let us appoint a chairman and an executive board from members of the congregation, each chairman and member representing the leading walks of life and work which each congregation represents, and let it be the duty for that committee to see that each individual "comes across." This incites a healthy rivalry akin to the guilds of old.

This plan, successfully carried out, will mean that we shall have several millions each year for charity, that our missions will be taken out of their almost unbelievable financial thraldom; and it will mean that America will contribute over a million dollars each year to the Holy Father.

The method suggested has the advantage that it requires no *drive*, a thing that has been overdone recently. It is merely a definite obligation that each undertakes, and that obligation varies with each individual's income; so there is never an excuse for not living up to it, since, when the income falls, one's obligation falls; and vice versa, when it increases, one's obligation automatically increases.

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INCOME ASSESSMENT FOR CHURCH USES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Judging from the common thought that underlies the three articles on the financial support of religion, in the March number, it is manifest that we are making progress in the direction of system in providing funds for church purposes. It is only natural that the trend should be toward this desirable goal, considering the lessons we have been learning from the various money-collecting campaigns conducted during the war months. The budget plan, whereby a careful advance estimate of the financial requirements of the year for all purposes is made, and at the same time an equitable method is devised for the raising of this adequate sum, is going to prove an all-round blessing for both priests and people. First and foremost among the advantages is the prospect that it will put an end to the agony of continuous money messages from

the altar steps. Besides bringing this inestimable relief to the occupant of the pulpit as well as the pew, the budget system commends itself as intelligent, because it takes careful thought of all the needs on the one hand, and on the other of the available resources; as equitable and just, because it apportions the duty of support according to the measure in which it can and should be borne; as comprehensive, because its calculated assessments take in all the members of the parish, as well as the various works, parochial, diocesan, national, and extra-national, that are under ecclesiastical maintenance; and as practical, because its adaptability and efficiency have been proved whenever put to the test. It is gratifying to know that we are about to witness the passing of the old-fashioned ding-dong harangue for funds.

This harping on the same string, Sunday by Sunday, is responsible, probably far more than the reality warrants, for the general impression that Catholics are heavily taxed for church support, and that they give abundantly according to their means. What is the percentage of our Catholic offerings for religion? It is impossible to equate this proposition, seeing that it contains so many unknown quantities. Now and then, however, in a particular instance statistics are forthcoming adequate for forming a judgment for the given parish. A case in point is furnished by a satisfactory financial report for last year received from the pastor of a parish in an Eastern town. This zealous and systematic pastor, in his comment on the contribution figures, expresses his honest satisfaction with the results, and, all things considered, an analysis of the data seems to indicate that his parish is above the average in this respect.

All told, the number of souls in this parish is 2,460; and the actual church revenue for the year 1919, after deducting the balance on hand at the beginning of the year and loans during the year, is shown to be $25,669.37. The pastor has apparently organized a rather thorough system of checking up the individual parishioner's contributions to religion. These are given under two lists. The first classification contains some 641 names and the amount subscribed by each; they are the dues payers, i. e. heads of families and young men over twenty-one years of age. In the second list are given the names and

contributions of 193 other members of the parish; namely the wage-earners (boys under twenty-one years of age, and women and girls) who are not dues-payers. By combining the two classes we find that there are in all 834 contributors on the double roll.

If we knew the average income of these wage-earners, we could strike their percentage of church support. As the parish under review is in an industrial district, it is fair to suppose that, during last year, the daily income of the male adults did not go below an average of $5.00 a day; and that the day's pay of the junior wage-earners may be put, according to the 1919 scale in mill, shop, office and store, at the average of $2.00. On this basis, it is interesting to compute the percentage, and recapitulate the foregoing statistics.

Number of Souls in Parish	2460	
Number of Families in Parish	479	
Number of Contributors		
(1) Adult male wage-earners	641	
(2) Junior wage-earners	193	
Total Contributions during year		$25,669.37
Average Contributions		
(1) Adult male wage-earner		40.09 *
(2) Junior wage-earner		30.37 **
Average Contributions per family		53.59
Average Contributions per individual in Parish		10.43

* 2⅕% of estimated income.
** 4⅕% of estimated income.

These figures and percentages are low as compared with the corresponding estimates from the budgets quoted by "Episcopus" in the March number. For example, the Home Economists set the sum of $12 a year as the amount that would be expected to be the contribution to church and charity of a family of five, whose income is only $100. a month ($23.07 a week—a low wage in these days). If the estimates of church contributions which have been compiled by the Home Economists are the sums that are normally given by non-Catholics in support of religion, the average Catholic is probably giving less than his Protestant neighbor. Be that, however, as it may, the general suggestion of tithing, whether the ratio of contribution be more or less than ten per cent of one's income, is a logical deduction from the budget system, and that system itself is happily coming more and more into vogue. The more

we become accustomed to the Federal Income Tax, which is designed to furnish the funds necessary for the support of the Government, the easier we shall be led to accept a Church Income Assessment, for the support of religion.

PROSIT.

A BISHOP ON ECCLESIASTICAL ART.

To the Editor, THE ECCLESIASTICAL REVIEW.

The lively interest with which your readers keep up the discussion on ecclesiastical art makes me believe that they will be interested in a pastoral on this very subject, which the Right Rev. Antony von Henle, Bishop of Ratisbon, issued to his clergy just before the War.

The letter opens with a call to all the clergy to cherish the works of old church art and to use every opportunity at their hands to improve in knowledge and appreciation of these treasures. It is of more importance, however, that they foster Christian art of the present day. The basis of his whole argument is: the priest must understand Christian art that he may buy intelligently. The body of the pastoral is accordingly a lucid statement of all the foundation principles that go to make up a true religious work of art. These principles have often been rehearsed in the pages of the REVIEW. But the practical conclusion of the Bishop is new, and it may prove a fruitful germ to us in America. He asks:

> Of what avail are the best principles if we do not know how they may be realized, or where we may find models to guide us? What we need, therefore, is the knowledge of what religious art of the present day can do, who the artists are, where to find their studios, what characterizes their individual work. To meet this need to some extent we propose to establish a diocesan archive for religious art of the present day.
>
> The plan is this: The diocesan archive is to have three divisions. The first is to comprise photographs; the second, drafts, plans, sketches; the third, prints of religious pictures. The photographs should show works of Christian art of our own day, surely not older than a few decades. Only works of some importance can be considered. Objects in private ownership will also be welcomed, such as tombstones or objects that serve for private devotion.

The second division is to collect drafts, plans and sketches of art works of modern times. It would be impossible to gather all. However, our clergy will greatly oblige us by assisting in collecting the most important modern creations of religious art, especially of our diocese. Of pictures, art glass, vestments, we should have color sketches. In the course of negotiations it should not be difficult to induce the artists to furnish one or the other general sketch for our archive.

The third division is to contain prints of religious pictures, especially such as are furnished in great quantities for the market; such as souvenirs of first Communion, devotional pictures, memorial cards, and the like. Let every buyer ask the firm to send a sample of each kind to our archive.

This archive is to be located in our diocesan seminary. That will be a valuable help to awaken in our seminarians a lively interest in, and a deeper understanding of modern Christian art. But also the clergy, to whom certainly the proposed archive must always be open, will find in it a practical help for all their affairs touching upon art, a living stimulus to noble emulation, a steady impulse to living constructive action in promoting modern religious art.

The photographic material will be arranged according to objects, so that everyone may quickly find what he needs, be it vestments, statues of saints, monuments, chalices, monstrances, church buildings, and the like.

Of course it will take time till our archive will be able to fulfil its promises to their full extent. But much of its task will be done by merely coming into being. The rest will depend on the active cooperation of our clergy. We confidently trust in this coöperation. Then the day will come when we will know almost every important work of religious art; and, on the other hand, every work of Christian art in our diocese will help by its religious spirit and by its noble artistic perfection to build up the kingdom of God in souls.

How deep the meaning when our greatest Christian poet calls art the "grandchild of God" (*Dante*, Inf. xi, 105).

The Christian Fathers proclaim true genuine church art works to be perpetual sermons.

FR. WOLFGANG.

THE STIPEND AND THE OBLIGATION OF MASS.

Qu. A man leaves two hundred dollars for Masses for his soul. The executor wants to have the Masses said in the parish church of the deceased, and for good reasons wants the Masses announced.

But in this parish the pastor has a rule that only two-dollar intentions for low Masses will be announced. Is the executor justified in having only one hundred Masses said instead of two hundred?

Resp. The obligation arising from the acceptance of stipends for Masses is to be determined by the expressed intention of the donor or testator. Where the donor does not specify his intention in words or by his customary action on former occasions from which it might be deduced, the number of Masses to be said is to be determined by the rule of stipends for manual Masses according to diocesan statute or the will of the bishop. Neither the pastor nor the executor may alter these conditions. The former may not be willing to announce such Masses, and the latter may wish to have them announced. But these dispositions do not enter into the intention of the testator, unless he has indicated it in some way to such effect. "Non licet sacerdoti proprio marte Missarum numerum minuere vel vi quadam morali offerentes ad reductionem istius numeri inducere; pactum enim conclusum non potest ab uno contrahentium mutari". The pastor may refuse to accept the Masses, because he cannot announce them. But any other course is contrary to the law and spirit of the Church and savors of mercenary conduct.

REQUIEM MASS DURING EXPOSITION OF THE BLESSED SACRAMENT.

Qu. Do the rubrics permit the celebration of a Missa Cantata de Requie during solemn exposition of the Blessed Sacrament at the Forty Hours' Devotion? A pastor in my neighborhood thinks it permissible, if you place a veil before the monstrance during the Requiem Mass, just as you do during the sermon.

Resp. Requiem Masses are forbidden by the rubrics during solemn exposition of the Blessed Sacrament "ob publicam causam," such as the Forty Hours' Prayer (Decr. 14 June, 1873, n. 3302, n. 11). A violation of this rule would constitute a moral interruption of the Forty Hours' Devotion and imply the loss of the indulgences attached to its celebration for all concerned. The placing of a veil before the monstrance means nothing in the case. It is done during the sermon and indicates merely a momentary change of attitude in the act of

reverence or adoration. But a public requiem service is different and constitutes a break in the devotion to the Blessed Sacrament.

In case of a funeral service that cannot be deferred beyond the period of the Forty Hours' Prayer as conducted with us, the proper thing is to have the Mass or service before the exposition of the Blessed Sacrament, or else in a private manner in a side chapel, anticipating or deferring the Requiem Mass, if need be.

An exception is allowed on the second of November, All Souls' Day, when the Requiem Masses proper of the day (not the exequial Mass) may be said at a side altar (not the altar of exposition) in *violet* vestments.

FUNERALS ON SUNDAY AND THE PRAYER PRO DEFUNCTO SACERDOTE.

Qu. Would you kindly answer the following questions, which have been bothering some of us lately?

1. Is it permitted to have the remains in the church during the parochial Mass on Sunday, e. g. in places where only one Mass is celebrated?

2. If so, would the proper procedure for the priest be to put off the regular vestments after Mass, and vest himself in black stole and cope for the absolution?

3. In the funeral Mass for priests, which is the correct prayer, "Deus, cui proprium est", etc., from the Mass "in die obitus", or, "Deus qui inter apostolicos sacerdotes", etc., from among the "Orationes diversae"?

Resp. 1. We know of no legislation that prohibits the presence of the corpse in the church at any time except before the Blessed Sacrament solemnly exposed. In this latter case the remains are to be brought to a chapel as far removed as possible from the altar of exposition, and there the funeral services are to be conducted "sine missa, sine cantu, sine ulla sollemnitate" (Van der Stappen, vol. IV, quaest. 254 n. 5).

From the Roman Ritual it would appear (Tit. VI, cap. I, n. 4) that the corpse is to be brought to the church during the morning hours in order that a Requiem Mass may be celebrated for the repose of the soul of the deceased. Now the Mass (if only one is celebrated) in parochial churches must be that of the Sunday or feast for the parish. It seems at least inap-

propriate to have a corpse in the church before the altar when the Mass is not "de requie," that is to say not for the deceased but for the congregation.

2. If nevertheless it is necessary to retain the corpse in the church at this time, then the "Absolutio ad tumulum" is performed after the Mass with black stole crossed over the alb, and with cope.

3. Heretofore the funeral Mass for a priest could be either the first in the Missal—"In Comm. Omn. Fidelium Def."; or the second—"In Die Obitus." But the prayer was the one found under No. 2 of the "Orationes diversae", changing "pontificali" into "sacerdotali" and "pontificis" into "sacerdotis." "Una vel altera missa dici poterit in sepultura cadaveris vel in anniversario pro sacerdote defuncto, dummodo pro eo oratio *Deus qui inter Apostolicos sacerdotes* etc. omnino adhibeatur" (S. R. C., Jan. 29, 1752, n. 2417 ad 8). But the new legislation (Vatican edition of the *Missale Defunctorum*) has changed this rule. In future at the death or funeral of a priest, and on the anniversary only, the first Mass is the one "In Commemoratione Omnium Fidelium Defunctorum," with the prayer either "Deus qui inter Apostolicos Sacerdotes" or "Praesta quaesumus Domine" (n. 4 of the "Orationes diversae").

LOSS OF INDULGENCES ATTACHED TO ARTICLES OF DEVOTION.

Qu. The new Code (Canon 924, n. 2) states that indulgences cease only when the article to which they are attached is destroyed or sold. Suppose A. has a pair of beads highly indulgenced. He makes a gift of these beads to B. Does B. certainly gain the indulgences? If it is not certain who gains the indulgences, does probability favor A. or B.?

Resp. The Canon in question says: "Indulgentiae coronis aliisve rebus adnexae tunc tantum cessant cum coronae aliaeve res prorsus desinant esse vel vendantur." This indicates that the indulgences are attached to the object independent of the person to whom the same originally belonged. The indulgences do not therefore cease with the transfer from person to person, as was formerly the case. Beads or any other object thus indulgenced may be given away or loaned, and in each

case the person to whom they are thus given or loaned gains the indulgences, provided they are used in the form prescribed and with the intention of gaining the indulgences. This is the interpretation of the Canon by recent theologians generally.

FACULTIES TO BLESS BEADS.

Qu. Are we priests still at liberty to bless beads and other objects of devotion to which indulgences are mostly attached, or have these faculties been recalled by the recent Code of Canon Law? I understand that Archbishop Hanna was informed officially that priests had no such right.

Resp. This subject has been discussed repeatedly in the REVIEW. The question which Archbishop Hanna proposed to the S. Penitentiary was: "An liceat episcopis communicare presbyteris suae ditionis habitualiter potestatem benedicendi rosaria, etc., de qua in canone 349 n. 1, cum applicatione indulgentiarum observatis ritibus ab Ecclesia praescriptis?" The answer was *Negative*. It is plain from this answer that the Ordinaries are not free to communicate such powers or privileges as were heretofore implied in the customary faculties given to priests with their appointments to parochial service.

It is not so plain, however, that priests who had already received such faculties from the S. Penitentiary or from the Sovereign Pontiff, either directly or through their Ordinaries, may not continue to use them. The exercise might in some cases be illicit because the Ordinary or the Superior has expressly restricted the same within his jurisdiction. But the exercise would not be invalid in any case. Practically, the matter must be decided by the Ordinary for his own subjects. Moreover, allowing that no bishop has the right "habitualiter communicare" such privileges to his priests, it does not imply that he may not obtain the faculty for his priests from the proper authorities. In many cases this would be desirable. In other cases it may be wiser to restrict the use of these privileges to the bishop. But he will be able to say whether or not he can give the faculties. The new Code revokes the right to grant former faculties. The revocation affects the power of bishops in future to grant the faculties or the exer-

cise. In the case of priests who have legitimately received such faculties indefinitely, it would seem to require a distinct act of restriction which revokes them or limits their exercise. The law restricting the bishops' powers does not necessarily eliminate privileges of the past. Canon 10, De Legibus Ecclesiasticis, says: "Leges respiciunt futura, non praeterita, nisi nominatim in eis de praeteritis caveatur." Some canonists take objection to the unequal rights thus created among members of the diocesan clergy. Here it is not a question of rights but of privileges. Even formerly a bishop could restrict such faculties to a certain number of his priests. Privileges, like age, always assume inequalities. In any case the inequality exists between bishops, prelates, and priests of different grade, each having certain prerogatives over the other.

THE LAST SACRAMENTS TO A DYING CONVERT.

Qu. Kindly advise me as to the administration of Viaticum to a convert on his deathbed. The case is not unusual and the circumstances are these: The priest is called to a sick man. On arriving he finds that the patient has been a non-Catholic all his life; but now through the grace of God and the prayers of his Catholic family he wishes to die a Catholic. In the short time left—for the case is urgent—the instruction cannot but be very brief, and the evidences of a proper disposition to receive the Holy Eucharist leave some doubt. May we take for granted that the patient is a fit subject for Viaticum or Holy Communion? I take the case of a man who has been leading a good natural life. Now at death he is more or less passive without any sign however of repugnance or external irreverence.

Resp. If a person in the face of death assents to the eternal truths placed before him—God, his Father; Jesus Christ, his Redeemer; sorrow for sin; hope of forgiveness; faith in the words of Christ and His Church—we should not hesitate in the least to give him all the Sacraments he is under ordinary circumstances entitled to after baptism. In the first place it is to be expected that the Real Presence will Itself supply *ex opere operato* much that is wanting in the disposition of the sick or dying. The gate that Baptism has opened turns in the direction whence light and warmth issue. "I believe, Lord; help Thou my unbelief," is the cry of many a soul in

the face of death. The same is to be said of the graces flowing from Extreme Unction. As for the manifestation of fervor, it must be remembered that it is often a matter of feeling. Feeling is not religion. The strong element in religion is "the will to believe". In the state of sickness all such manifestations of will power are often reduced to apparent passive acceptance of what is offered by the priest. Under these circumstances it may be said that what is seemingly wanting to the convert can—apart from the wondrous grace and mercy of the Sacraments themselves—be given him by the reverent and helpful attitude of the priest who ministers to the dying. The gentle sound of admonition, the act of sorrow for sin devoutly pronounced, the deeply reverent attitude in making thanksgiving after administering Viaticum, emphasizing the power of its grace by invocation for the dying—these and every movement of the believing priest and of those about him are apt to strengthen the faith of the dying man, even if the latter were actuated by merely the fear that in view of death he is to meet the judgment of God.

What a father would do for his dying son or daughter by reassuring them of a home and a heart on their return from a wayward life, the priest may safely do to any man who says: "Father, I wish to come back." Even if he say no more.

THE "ABSOLUTIO PRO DEFUNCTIS" AFTER THE MASS.

Qu. Is it allowed to sing the "Missa de festo diei" and after the Mass have the "Absolutio supra tumulum"? A certain learned jurist claims it can be done, provided the faithful wish it because it is the "anniversarium" of death.

Resp. There is a decree of the S. Congregation (Decr. auth. 3780, n. VIII, 12 July, 1892) which states that the "Absolutio ad tumulum" may be given only in such a way as to separate it entirely from the *Missa de festo.* "Quod si in diebus permissis de mane fiat, nunquam post Missam de die, nisi omnino independenter ab eadem."

CONSECRATING THE HOST IN THE LUNA.

Qu. May the host for Benediction be placed in the luna before Mass, and consecrated by placing the luna on the corporal?

Resp. There is no reason why the large host for Benediction may not be consecrated in the luna on the corporal. In such a case the luna should be kept open at the Offertory and the Consecration.

THE BLESSING OF ST. BLASE.

Qu. May the blessing of the throats on St. Blase's day be given on the following Sunday in mission churches?

Resp. The blessing of throats on St. Blase's day, whilst assigned for the feast of the saint in the Ritual (3 February), need not be restricted to the feast, but may be given on the following Sunday or any day in the year.

THE ORATIO IMPERATA.

Qu. In this diocese the Oratio imperata is "Pro quacunque necessitate". Does that mean the prayer from the Votive Mass "Pro quacunque necessitate" or the prayer given among the "Orationes ad Diversa" (number 12)?

Resp. It is customary in prescribing the Oratio imperata to designate the Mass from which it is to be taken. When this is not done, it may be presumed that the Oratio imperata is one of the "Orationes ad Diversa", since it is more readily located.

CANDLES ON THE SIDE ALTAR.

Qu. Is it correct to have six candles on a side altar?

Resp. The number of candles on a side altar is not limited, if the rubrics of the liturgical services do not specify it in a particular case. The general rule for arranging the lights on the altars is: Six candles for the High Altar or for the altar on which the Blessed Sacrament is retained—"quia sumptuosius prae caeteris altare hoc exornandum est" (*Caerem. Episc.*, Lib. I, cap. XII, n. 16). The side altars are to have at least two candles — "in minoribus altaribus per ecclesiam saltem duo" (Van der Stappen, *De Celebr. Missae*, Qu. 62, ad II).

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

NEW TESTAMENT WORKS.

I. Gospel Commentaries. 1. *Fr. Callan.* Priests will find the commentaries of Rev. Charles J. Callan, O.P. to be ample for routine use, accurate in exegesis, and faithful to the normative decisions of the Roman congregations. Thus far the *Four Gospels* and *Acts* have been published. The *Epistles of St. Paul* are in preparation.

In his practical and critical commentary on the Gospels,[1] Father Callan is eminently safe. To him the "Gospels are books of history, the facts of which are as well attested to us as are the best established facts of any human history."[2] That is the fundamental and apologetic worth of the Gospels. Their dogmatic value, due to the Author of Sacred Scripture, is ever kept in mind in the course of interpretation.

Most refreshing it is to turn the Gospel of John; and to find only the briefest mention of that Modernistic scarecrow, John the Mystic. The first purpose of John was the establishment of the divinity of Christ; his second purpose was the refutation of errors which had crept into the Johannine communities; and a third purpose was to supplement the Synoptics. Briefly, yet effectively the mystic interpretation of the Fourth Gospel is detailed and set aside.[3] Father Callan has done a scientific, and thoroughly Catholic interpretation of John the Historian. If any one desires to see John the Historian juggled into John the Mystic, we regretfully refer him to the recent articles by Father Martindale in the *Catholic World*.[4]

2. *Older Catholic Commentaries.* Among the older Catholic commentaries in English, that of Father Maas, S.J., on *St. Matthew*,[5] gives an abundance of information, drawn from

[1] *The Four Gospels with a Practical and Critical Commentary for Priests and Students.* By Rev. Charles J. Callan, O.P., Lector of Sacred Theology and Professor of Sacred Scripture in the Catholic Foreign Mission Seminary, Ossining, New York (New York: Wagner, 1918).

[2] Cf. op. cit., pp. v-vi.

[3] Cf. op. cit., p. 404.

[4] "How to Read St. John's Gospel", *Catholic World*, July to October, 1919.

[5] *The Gospel according to St. Matthew with an explanatory and critical commentary.* By Rev. A. J. Maas, S.J. (St. Louis: Herder, 1898).

the Fathers and exegetes; and touches upon variant readings, textual difficulties, linguistic erudition, as well as the vagaries of higher criticism. MacEvilly is still to be had. His *Matthew* and *Mark*[6] are far more extensive than is Fr. Callan's commentary. The volume makes much use of the early versions and interpretations of the Fathers. His *Luke*[7] follows the same lines, though it lacks the expansiveness of the commentary on *Matthew*. In *John*,[8] a better order is followed; the Vulgate and English translation of the text are marginal; the commentary occupies the greater part of each page; the volume is divided according to the chapters of John; every chapter begins with the full text of the Vulgate and Challoner's Douai version thereof.

For those, who wish something even more brief than either the exposition of Archbishop MacEvilly or the comments of Fr. Callan, there are the *Scripture Manuals* edited by Fr. Sidney Smith, S.J. *The Gospel according to St. Luke* is by Rev. J. W. Darby, O.S.B. and Rev. Sidney F. Smith, S.J.[9] *The Gospel according to St. John* is annotated by Fr. Joseph Rickaby, S.J.[10] The notes are meant to prepare students for the Oxford and Cambridge Local Examinations. The same purpose is had in mind by Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S.W.[11] *Matthew*, *Mark* and *Luke* have appeared. They are very accurate, though elementary, commentaries. Unfortunately the St. Edmund's College series of New Testament manuals has been discontinued. Bishop McIntyre interpreted the *Gospel of St. John*; Rev. R. D. Byles, *Second Corinthians*; and Monsignor Ward, the *Gospel of St. Luke*.[12] In these works, an attempt is success-

[6] *An Exposition of the Gospels, consisting of an analysis of each chapter, and a commentary—critical, exegetical, doctrinal, and moral.* By His Grace the Most Reverend Dr. MacEvilly, Archbishop of Tuam. 3d ed. (New York: Benziger, 1887).

[7] *An Exposition of the Gospel of St. Luke, consisting of an analysis of each chapter, and of a commentary—critical, exegetical, doctrinal, and moral.* By the Most Reverend Dr. MacEvilly, Archbishop of Tuam, 2d ed. (New York: Benziger, 1886).

[8] *An Exposition of the Gospel of St. John.* By His Grace the Most Rev. Dr. MacEvilly (New York: Benziger, 1889).

[9] New York: Benziger, 1897.

[10] New York: Benziger, 1899.

[11] New York: Benziger.

[12] 3d ed. St. Louis: Herder, 1915.

fully made to give essential and useful information in the footnotes, without distressing the student with undue, scientific exegesis. Likewise brief, and yet ample for the student in high school or college, is *The Gospel according to St. Luke*, which Rev. Robert Eaton compiled.[13] His commentary has already been written up by us in this department.[14]

Bishop MacRory's *St. John* may be had in a new edition.[15] The exegete is accurate in his interpretations; in great measure he follows Maldonado, á Lapide, and Corluy. The scholarship is all that a seminary-student would desire. In parallel columns are given the Clementine Vulgate text and the Rheims version, as edited with Cardinal Wiseman's approval. The footnotes refer to the Greek text, when it illuminates the Latin; and give the patristic interpretations of moot-passages. The permanent scientific value of the commentary would have been enhanced, if the language of the Fourth Gospel had received more attention than was possible in two lines and a half. The light thrown on the New Testament by recent papyrus-finds, and by the Hellenistic studies of Deissmann, Moulton, Milligan, and Abbott, would have been well worth at least a passing mention. And the study of the text should not have omitted the important fifth-century Washington MS.

3. *Westminster Version.* We have several times commended this translation of the Greek New Testament into English.[16] One or two regrettable deficiencies have been noted. Fr. Lattey's *Thessalonians* errs in regard to the inerrancy of the inspired text.[17] Fr. Gigot's *Apocalypse* has not a single annotation, that either quotes the words of a Father of the Church or even refers to a Father by name; so it errs in a matter of ecclesiastical discipline.[18]

Thus far only one of the Gospels has been issued; it is that of *Mark*, edited by Rev. Joseph Dean, Professor of Sacred

[13] London: Catholic Truth Society, 1916.

[14] Cf. ECCLESIASTICAL REVIEW, April, 1918, pp. 437 ff.

[15] *The Gospel of St. John with notes critical and explanatory.* 4th ed. (St. Louis: Herder, 1914.

[16] Cf. ECCLESIASTICAL REVIEW, July, 1914, pp. 105 ff.; and April, 1918, pp. 438 ff.

[17] Cf. ECCLESIASTICAL REVIEW, October, 1915, pp. 72 ff.

[18] Cf. ECCLESIASTICAL REVIEW, April, 1918, p. 430.

Scripture, St. Joseph's Diocesan College, Upholland.[19] The introduction is good, despite its undue regard for Protestant authorities. We see the advantage of translating for the laity the very words of the Biblical Commission and the Fathers. Instead, Fr. Dean in his brief introduction, gives *ipsissima verba* of Dr. Swete,[20] when the need is not apparent. There is no earthly, much less any heavenly, reason to glory in the fact that a few Protestants agree with our Catholic tradition. In a lengthy, scientific, introduction to *Mark*, the opinions of Protestants are *à propos*; but in a popular foreword to a translation, which makes no pretense of being a commentary on a Gospel, these opinions would better yield place to a few references to the Fathers and ecclesiastical decisions.

Father Dean's translation of *Mark* is faithful; and reads well, though laboring under polysyndeton. We open at random; and note that, of the ten sentences on page 11, nine begin with "And". As Hellenistic καί, like Semitic *wau*, has manifold uses beside the conjunctive, its translation may be varied, and at times omitted, in order the better to render the original text.

Priests will hesitate to commend this volume to the faithful, when they find that, in his footnotes, the editor refers rarely to Catholic commentators, and frequently to the works and the very words of Protestants. The law of the Church is that translations of Holy Writ into the vernacular should not be printed, unless "with notes drawn *chiefly* from the holy Fathers of the Church and from learned Catholic writers".[21]

II. Fr. Lattey on the Last Supper. The Council of Trent decrees: "Our elders . . . most clearly held that Our Redeemer instituted this most wonderful sacrament at the last supper".[22] Without any doubt, its meaning is that Jesus instituted the Eucharist at His last eating of the Jewish pasch. Fr. Lattey, S.J., in an appendix to Fr. Dean's *Mark*, "tentatively" departs from the mind of Trent. He sets the crucifixion on Friday, Nisan 14; the Eucharistic Supper, on Thursday evening—that

[19] New York: Longmans, Green & Co., 1916.

[20] Cf. op. cit., p. xi.

[21] *Codex Juris*, Canon 1391.

[22] Session xiii, 11 October, 1551, Chapter 1; Denzinger-Bannwart, *Enchiridion*, 11th ed., No. 874.

is, the beginning of Nisan 14; and holds that Jesus did not eat the Jewish pasch just before the institution of the Christian Pasch. Why? Because the passover lambs were not slain until the afternoon of Friday, Nisan 14.

1. *Witness of the Synoptics.* That Jesus ate the Jewish pasch, just before His institution of the Eucharist, seems clear from New Testament evidence. "On the first day of the unleavened bread, when they were immolating the passover lambs",[23] the disciples asked Jesus where He would eat the pasch. He sent them to a definite house, to make preparations there; and bade them say to the owner of that house: "The Master says, I will keep the pasch with my disciples at thy house".[24] Fr. Lattey tries to show from Talmudic evidence that the lambs were not immolated until Friday afternoon; whereas Mark expressly tells us that some time Thursday "they were immolating the passover lambs." Moreover, the owner of the house must have understood that Jesus spoke of eating the Jewish pasch. And, as a matter of fact, "the disciples did as Jesus had directed them, and made ready the passover".[25] How could they have "made ready the passover" without a passover lamb? The disciples clearly understood Jesus to speak of eating the Jewish pasch. They were not deceived, when He said:

> With yearning have I yearned to eat this pasch with you, before I suffer. Yea, I tell you, I shall not again eat it, until it has been fulfilled in the Kingdom of God.[26]

What was "this pasch", which Jesus yearned to eat with His disciples? It was undoubtedly the pasch, He bade them make ready; the very pasch, that they did make ready by procuring a lamb. There is nothing to indicate that the apostles knew of the great Pasch soon to be instituted. All this evidence Father Lattey jauntily waives aside: "Luke xii, 15 *evidently* refers to the Holy Eucharist, however the apostles may have been inclined to take it at the time".[27] To us, Fr. Lattey's

[23] Mark 14:12; Luke 22:7.
[24] Matthew 26:18; cf. also Mark 14:13-14; Luke 22:8-11.
[25] Matthew 26:19.
[26] Luke 22:15-16.
[27] Cf. *Westminster Version*, "Mark", p. 77.

interpretation of Luke 22 : 15 is not so evident. We may not with *nonchalance* cast aside the meaning, that the apostles took at the time. For it is infallibly true that they prepared the pasch, which they thought Jesus meant to eat.[28] And the preparation of this pasch necessarily included the procuring of a lamb. Why, the lamb of the paschal supper was called *the pasch*,[29] just as St. Paul later spoke of the immolated Christ as *Our Pasch*.[30] It is not very safe exegesis to lay aside this New Testament evidence, merely because later Talmudic authority does not show how Jesus may have procured a lamb for the Jewish pasch Thursday night.

Moreover, we have our Lord's own words to tell us what pasch He yearned to eat. "Yea, I tell you, I shall not again eat it, until it has been fulfilled in the Kingdom of God".[31] This Semitically colored Hellenistic *until*, ἕως ὅτου, like the Hebrew *'ád 'āshér*, refers to the time of its own clause; and implies nothing in regard to the time thereafter. So St. Jerome interprets, "He knew her not, *until*, ἕως οὗ, she had brought forth her Son".[32] The *terminus ad quem*, referred to by Jesus, is the Eucharistic fulfilment, in the Church (the Kingdom of God), of the pasch He was about to eat. But that pasch and its fulfilment, the type and antitype, cannot be the same. The pasch, which Jesus was about to eat and would never eat again, because it was shortly to be fulfilled, cannot be that very Eucharistic fulfilment. The meaning of Our Saviour is that He will not eat the passover again; it will cease to be a divine institution. "The old order changeth, yielding place to new". The type will be replaced by the antitype; the pasch, by the Pasch.

In Father Lattey's theory, Jesus is made to say: "I will not eat the Eucharistic Pasch again, until It has been fulfilled in the Kingdom of God". Against this interpretation are two facts. First, it is not fitting to say that Jesus received the Holy Eucharist or any other sacrament. Second, there is

[28] Matthew 26 : 19; Mark 14 : 16; Luke 22 : 13.

[29] Mark 14 : 12; Luke 22 : 7; Deut. 16 : 5-6.

[30] 1 Corinthians 5 : 7.

[31] Luke 22 : 16.

[32] Matthew 1 : 25. Cf. St. Jerome, *De Perpetua Virginitate Beatæ Mariæ Liber adversus Helvidium*, P. L. 2 : 198-199.

nothing in the Church, which is the fulfilment of the Eucharist, as of a type.

2. *Witness of Trent.* The Council of Trent clearly teaches that Jesus ate the Jewish pasch just before instituting the Eucharist:

> For *after He had celebrated the ancient pasch,* which the children of Israel were wont to immolate in memory of the exodus out of Egypt,[33] He instituted a new Pasch, His very Self under visible signs, to be immolated by the Church through priests in memory of His Passover out of this world to the Father.[34]

To this witness of Trent, Father Lattey replies: "a parenthetical remark of this kind need not be strictly adhered to where there are weighty reasons to the contrary".[35] We do not admit that the words in italics are a mere "parenthetical remark". Fr. Lattey rates them wrong. The definition of Trent contains a clear parallelism between type and antitype: between the ancient pasch and the new Pasch; between the immolation in memory of the exodus out of Egypt and the immolation in memory of Christ's Passover out of this world. If we do not strictly adhere to the first part of the sentence, "after He had celebrated the pasch, which the children of Israel were wont to immolate in memory of the exodus out of Egypt"; we destroy the antithesis between type and antitype, which is an integral element in this definition of the council. The *Catechism of the Council of Trent* bears us out, in our interpretation. It says: "After He had celebrated the supper of the passover lamb with His disciples, *in order that the type might give way to the truth, the shadow to the fact,* He took bread, etc."[36]

3. *Whence the Paschal Lamb?* The Jews had not eaten the pasch, when Christ stood before Pilate, on Nisan 14. For "they did not enter the Pretorium, in order not to be defiled

[33] Exodus 12 and 13.

[34] Session xxii, 17 Sept. 1562, Cap. 1; Denzinger-Bannwart, *Enchiridion,* 11th ed., No. 938.

[35] Cf. op. cit., p. 77.

[36] *Catechismus Romanus ex decreto Concilii Tridentini ad parochos Pii V P. M. jussu editus.* P. ii, Cap. iv, *De Sacramento Eucharistiæ,* Q. 2. 4th ed. (New York: Pustet, 1907), p. 168. The Latin of the above italicized words is: "ut figura veritati, umbra corpori cederet".

and to eat the passover ".[37] They ate the pasch Friday evening, the beginning of Nisan 15, when the rite was no longer a divine institution. The Last Supper of the Jewish pasch had been celebrated, the pasch had been abrogated by Jesus the night before.

How did Jesus get a paschal lamb? That is another question. The fact that He ate the paschal lamb we deem to be theologically certain, as an immediate conclusion from the *de fide divina* statement of the Synoptics, and the *de fide divina et Catholica* definition of Trent. Hence the denial of this fact *seems* to be rash *in re fidei*. But how was the lamb got?

According to the Mosaic law, " the whole multitude of the synagogue of Israel shall kill it between the two evenings ", —that is, between early in the evening and late at night.[38] This we take to mean Thursday early in the evening; Fr. Lattey interprets " in the early afternoon of Nisan 14 ",[39] that is, Friday.

The Deuteronomic code reads:

> Thou shalt not immolate the pasch in one of thy *cities*, which Jahweh thy God shall give thee; but at the place, which Jahweh thy God shall choose to make His NAME to dwell *there*. Thou shalt *immolate* the pasch at even, as the sun goes down, at the season of thy going out from Egypt.[40]

Neither law postulates that the immolation—much less the killing—of the lambs be on the Temple plot; it must be at Jerusalem, in antithesis to " one of thy cities ". Josephus says that, in the time of Nero, during two hours,[41] 256,500 paschal lambs were immolated at Jerusalem. That would mean an average of 2137 a minute! As Fr. Knabenbaur, S.J.,[42] suggests, there is no need to assume that the priests undertook so

[37] John 18:28.

[38] Exodus 12:6.

[39] Cf. op. cit., p. 76.

[40] Deuteronomy 16:5-6. We follow the lxx and Vulgate in the interpretations *immolate . . . cities . . . there.*

[41] *Two hours:* " from the ninth hour until the eleventh " — that is from about 3 to 5 p. m. *Bellum Judaicum*, VI, ix, 3; Dindorf ed., vol. 2 (Paris: Didot, 1847), p. 301.

[42] *In Matthæum* 26:17.

colossal and incredible a task. Each Israelite may have sacrificed his own lamb, Philo tells us, "the whole nation immolates",[43] "the Law grants the office of priest to the whole nation".[44] Fr. Lattey says, these passages are misunderstood by Fr. Knabenbauer; they "merely refer to the people *killing* the animals themselves".[45] He fails to prove this point. Indeed, we think that Fr. Knabenbauer is quite right in his understanding of Philo. In *Quæstiones et Solutiones*, the Alexandrian Jew interprets Exodus 12:6 to mean not merely that the people kill the lambs; but "immolate as with one disposition and one mind".[46]

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[43] *De Vita Mosis* iii; apud Knabenbauer, *In Matthæum*, vol. 2, p. 416.

[44] *De Decalogo;* apud Knabenbauer, loc. cit. Father Knabenbauer refers to only the page of Philo, and fails to mention the edition referred to; so we have not verified these two citations.

[45] *Westminster Version*, "Mark", p. 79.

[46] Cf. *Quæstiones et Solutiones in Exodum* Sermo i, 10-12; ap. Ryle, *Philo and Holy Scripture* (New York: Macmillan, 1895), pp. 158 ff.

Criticisms and Notes.

L'EVOLUTION DU DOGME. Etude Théologique. Par le R. P. Fr. M. M. Tuyaerts, S. Th. L. Louvain: Imprimerie "Nova et Vetera". 1919. Pp. 264.

This is an illuminating volume, throwing light on the road through a dangerous field. Evolution is the vogue of our times: mistakes are easily made in attempting to determine what evolution or development of Christian doctrine may be admitted. Father Tuyaerts first enumerates various theories that have been proposed, the "systems" of Harnack, Sabatier, Günther, Loisy, Tyrrell, Blondel, and Newman. He then proposes the true Catholic principles on the development of Christian doctrine and determines its extent. The book closes with a consideration of various comparisons that have been proposed to explain the evolution of dogmatic teaching. The true concept of development must be in harmony with the declaration of the Vatican Council: "The doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared" (Const. De Fide Cath., cap. IV). To this sacred deposit there can be no addition; revelations for the universal Church ended with the death of the last Apostle; the Church can only preserve and declare what God revealed; a new dogma is not a new revelation, it is an authoritative declaration by the Church of what was already in the *depositum fidei,* either formally and explicitly or implicitly. Objectively, then, the faith is immutable, but there can be progress, or development, in the explicit proposal and acceptance of what was implicitly contained in revealed truths. These are the guiding principles expressed in the *Commonitorium* of St. Vincent of Lerins (cap. 28). "Nullusne ergo in ecclesia Christi profectus habebitur religionis? Habeatur plane, et maximus. . . . Sed ita tamen ut vere profectus sit ille fidei, non permutatio. . . . Crescat igitur oportet et multum vehementerque proficiat tam singulorum quam omnium, tam unius hominis quam totius Ecclesiae, aetatum ac saeculorum gradibus, intelligentia, scientia, sapientia, sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu eademque sententia". The last part of this famous passage is cited in the Decree of the Vatican Council (l. c.). Albertus Magnus pithily expressed the true notion of the development of Christian doctrine when he wrote that it is "potius profectus fidelis in fide quam fidei in fideli" (3, Dist. 25, a. 1, ad 1). The same is taught

by St. Thomas (see especially 2a 2ae, Q. 1, a. 7). This traditional concept of development Father Tuyaerts expounds and defends, his arguments being drawn from Scripture, Tradition, the Councils of the Church, acts of Roman Pontiffs and the writings of theologians. In the discussion on the extent of the development of doctrine, the reader will find valuable information and solid arguments regarding theological conclusions, dogmatic facts, matters of discipline, approbation of religious rules and philosophical truths related to revealed truth. The rule of guidance for all theologians is the same, viz., the teaching authority of the Church may be exercised in regard to all truths revealed either immediately or mediately, but all do not agree in the application of this rule. Hence in this chapter we find the author dissenting from opinions expressed by Cardinal Billot, S.J., Fr. Grandmaison, S.J., and Fr. Gardeil, O.P., especially in questions relating to theological conclusions. With regard to Cardinal Newman it is gratifying to note that there is a criticism of his terminology more than of his doctrine. In the discussion of these questions there is much close reasoning, some might say subtle argumentation. This was unavoidable in treating subjects which call for accuracy of expression, and there is always truth in the old saying: "Ex verbis inordinate prolatis saepe haereses oriuntur".

D. J. KENNEDY, O.P.

PRAELECTIONES JURIS MATRIMONII, ad normam Codicis Juris Canonici, tertio edidit Th. M. Vlaming. Tomus I. Sumptibus Societatis Editricis Anonymae, olim Paulus Brand, Bussum in Hollandia. 1919. Pp. 383.

There is a cleanliness, a neatness, a robustness, a four-squaredness in the outward appearance and make-up of this volume that predisposes one at once in its favor and leads one to surmise *ab initio* that it was born in a land where the same qualities are stamped on the character of the people, the clean and the sound Hollanders. This favorable prepossession grows and becomes confirmed as one advances in the attentive perusal of the matter. To put the last note first: it is four-square, not by linear dimensions but by the definite, comprehensive inclusiveness of its plan. Based on the Canons of the Church, it comprises "quidquid futuris [licetne addere, *praesentibus?*] sacerdotibus de matrimonio scire necesse est", that is, "tum ea quae ad doctrinam *fidei*, tum ad doctrinam *moralem* et *pastoralem*, tum denique ad *sacram liturgiam* pertinent". Matrimony therefore in the light of Canon Law and Theology, dogmatic, moral, pastoral, and Liturgy—this is the ground plan. It is unmistakably four-square, comprehensive. With what degree of perfec-

tion the complete edifice is constructed we are unable to say, since we have only the first volume at hand, which has recently passed into its third edition abreast with the new Code. This volume considers Matrimony primarily in the light of the ecclesiastical canons so far as these concern the following points: 1. General notions thereon (C. 1012-16). 2. Promise of Matrimony (C. 1017). 3. Antecedents of Matrimony (C. 1019-34). 4. Impediments (1035-80). Since the Codex comprises some sixty-odd other canons it may be presumed that these will be expounded in the second volume.

So much for the ground plan. As regards the method, suffice it to say that it leaves nothing to be desired. The matter is disposed in the form of questions, answers whereto are given sometimes directly from the pertinent canon, which is then moulded into a theological proposition, and this in turn is established in the usual manner, that is, from Scripture, the Fathers, and the rest. Or the answer is drawn immediately from theology, dogmatic or moral, and similarly proved, or reasoned out.

Finally, as regards the style. This is clarity itself. The author wrote the book originally as lectures to his students. For the last thirteen years he has been engaged in the pastoral ministry. The style reflects the clear-cut, precise, direct method of a consummate teacher, and we are not surprised that it was at the urgency of his former students that the work has been given to the press. Besides this didactic perfection of style, the treatment reflects the wisdom that mellows and ripens in the sunlight of the Lord's vineyard. The priest, therefore, who likes to go back over former studies, no less than the professional theologian, will be helped by this comprehensive, methodical manual.

MAN'S GREAT CONCERN: The Management of Life. By Ernest R. Hull, S.J. New York: P. J. Kenedy & Sons. 1920. Pp. 177.

We have books not a few on the philosophy, the science, the conduct of life: books by non-Catholic writers, many! books by Catholics, a goodly number. Books that see life, some in its physical, some in its intellectual, others in its moral, many more in its social aspects.

Perhaps there is none that takes the subject so thoroughly, so analytically, so synthetically—quite therefore so philosophically—as does the one before us. All this of course is meant *ceteris paribus*, that is, due regard being had to the scope and compass of the work, since it is quite impossible to treat with satisfying exhaustiveness the many issues here brought into the sphere of life's management. It is because Father Hull has contrived to draw so many aspects

and factors of life into the focus of certain luminous principles and to make those principles not simply flash over the surface, but penetrate into their crevices, that his book stands out as in a sense original, and so valuable. These principles are arranged under three heads: ontological, psychological, constructive. The ontological illumine the destiny of man, the law of life, the violation thereof, and the interrelations of human lives; for no man lives unto himself alone. The psychological principles throw light on self-management—the higher powers of the mind and the lower powers of the body; the regulation of the passions being herein comprised. The constructional principles make clear the development of the self—the building of character: bad—the vices; good—the virtues; best—the ideal.

Besides the central spheres immediately illumined by the foregoing truths there are encircling areas of duty, a vast region all illumined by the same heavenly lights. In the first circle lie the duties toward God; continuous wherewith in concentric orbits extend our duties toward self and those of justice and charity toward our fellows: both of the latter groups being amplified into duties growing out of our occupations and states of life.

Such are the general outlines of the treatment. As here jotted down they may seem vague. Not so in the text, as may be seen by a few minuter items from the final section, where the conscience, for instance, of the school teacher and pupil, the merchant and tradesman, the physician, and others, are quickened by searching queries. Queries?—yes, the whole treatment is catechetical, by question and answer. Not every one will like such a method. From a master of clear expression, as is Father Hull, some would prefer to have a more discursive exposition of the matter. On the other hand, the method employed lends itself to definite analysis and to precision of statement and will probably suit the mentality and needs of the majority of lay readers, while the clergy will find the question-and-answer system well adapted to the preparation of religious instruction.

HOW TO SPEAK WITH THE DEAD: A Practical Handbook. By Sciens. New York: E. P. Dutton & Co. 1920. Pp. 136.

To what, if to any, degree a priest is interested in the study of "the phantasms of the living" will depend upon that selective taste which draws one beyond the limitations of purely professional pursuits into the broader field of general culture, with its manifold types of thought-evoking products. Telepathy is just one of these products and is likely to attract only here and there a priest and the

student of psychology. On the other hand, "the phantasms of the dead", if such there be, may be said to concern the whole body of the clergy, particularly at the present time. It is extremely important that priests should have their eye on this new revival of old necromancy; that they should realize the extent and the insidiousness of the danger to which the souls and the bodies of men and women are being exposed, in order that with knowledge of the facts and not with merely *a priori* general notions they may raise their voice in warning. It is impossible of course—happily it is not necessary—that a priest should read or even look into every new accession to the literature of Spiritism that is incessantly streaming from the press. For the most part these works repeat each other—though now and again something is swept ashore that possesses critical value such as Mr. Podmore's *Modern Spiritualism* and Professor Crawford's *Experiments in Psychical Phenomena*. Or they force themselves into public notice, despite their uncritical character, largely because they are enveloped in the *magna nominis umbra*. Such, for instance, is Sir Oliver Lodge's *Raymond*.

The book before us is unique. It reduces Spiritism to a fine art. There are chapters in it, more or less unscientific notwithstanding its parade of the contrary, on the proofs of the soul's survival, on telepathy, on mediums, and so on. They are all, however, subordinate to the practical instructions on "how to speak with the dead". The author's theoretical views regarding discarnate souls are fanciful and crude, a revamping of utterly gratuitous opinions on the transmigration of souls. For instance, here are a few of his conclusions:

> "1. Disembodied souls do not depart from this world when 'death' occurs.
>
> "2. They remain for a time free from bodily environment of an ordinary material kind.
>
> "3. Sooner or later they enter into new human bodies, and perhaps, also, in some cases, into new bodies of the lower animals.
>
> "4. During the period of their free existence, while awaiting transmigration, many of them make a practice of haunting localities and living human beings.
>
> "5. They possess in themselves the equivalent of bodies constructed of something analogous to matter and having organisms by which they perceive and act."

This summary, which in the context embraces a few more propositions that are either platitudes or hopelessly confused half-truths, is declared by the author to be independent of any religious teaching:

> "It is essentially scientific(!); that is to say, it puts into plain language the conclusions arrived at by impartial students of physical and psychical facts and phenomena, irrespective of whether such conclusions do or do not fit in with ecclesiastical teaching, popular notions, or 'sceptical' dogmatism."

We need not dwell upon the rules formulated by the author. Suffice it to say that they grow out of one fundamental attitude which the would-be conversant with the denizens of the spirit world is required to assume, namely, *expectancy*. In the quiet of his chamber and preferably by night let him wait for the voice from the Beyond. Let him have at hand apparatus for signaling, or pad and pencil for automatic writing. Let him ask, "Are there any spirits here?" If there be, the chances are that they will manifest themselves by signals, raps, or other sounds or voices. If these do not occur, let him be patient and try again. It may be that he is not a good medium. Every human being is more or less a medium, but the first-class medium is born, not made. For this reason, a person who does not succeed by himself in getting messages from Across, should consult the practised medium.

It will be unnecessary to sound a warning here against the fearful danger to which people expose themselves who invite converse with the mysterious beings of the spirit world. The subject is sufficiently discussed elsewhere in the present number of the REVIEW. The Catholic with the century-long wisdom and experience of the Church to guide him is forewarned and knows what may befall him should he court these spirit invasions. The present author claims, of course, that "sittings for the purpose of communicating with 'surviving' souls are not attended by devils or by beings occupied mainly in the pursuit of evil." Nevertheless he recognizes that:

> "Communicating spirits, whether those who are sought for or those who are what may be termed casual and errant, have habitually a less regard for truth than is the case with highly educated human beings; though, if an average be struck of mankind in general, it does not seem that there is much to choose between the trustworthiness of statements made by the living inhabitants of the earth and the truth of what is said by disembodied spirits. Still, the matter is of some importance, seeing that it bears very materially upon the question of whether individual spirits are always the particular disembodied souls they profess to be."

Pertinent to this is a passage from *Raymond*:

> "These are what we call the 'unverifiable' communications; for we cannot bring them to book by subsequent terrestrial inquiry in the same way as we can test information concerning personal or mundane affairs. Information of the higher kind has often been received but has seldom been published; and it is difficult to know what value to put upon it, or how far it is really trustworthy."

"Sciens" admits that:

> "This very frank confession of the reports of seances being systematically garbled is a little disconcerting, especially when coming from one of the shining lights of the scientific world; but it probably means no more than that the champions of spiritualism do not desire to arouse antagonism that can be avoided. In the same way it may well be that those persons who, whether as mediums or sitters or in the privacy of individual attempts at communication, happen to come into contact with evil spirits, do not feel disposed to subject themselves to the hostility of the religious world by detailing their experiences."

But enough. We have said so much about the book, not because of its intrinsic value, but because it should be known to the readers of this REVIEW as the latest champion of the spiritistic propaganda, one whose author claims for his cause and method the prestige of "science", and the consideration that usually accompanies the "author of recognized scientific textbooks".

PHANTASMS OF THE LIVING. By Edmund Gurney, M.A., Frederic W. H. Myers, M.A., and Frank Podmore, M.A. Abridged Edition prepared by Mrs. Henry Sidgwick. New York: E. P. Dutton and Co. 1918. Pp. 520.

The readers of this *Review* are no doubt so completely absorbed in the realities of life as to be utterly unconcerned about "the phantasms of the living". And yet "phantasms" may be just one of those same "realities". Phantasms, at least in one sense of the term, are given by scholastic psychologists indispensable functions in man's intellectual life; while in the sense in which they are taken in the work above, they may play a very important part in the philosophy both of life and conduct, in which philosophy the priest is held to be a master. But what is the significance attached to the term in these pages? Phantasms as here taken are the appa-

ritions of persons or events to other persons spatially distant and without the ordinary channels of sensory intercommunication.

The question therefore concerns telepathy, thought transference from mind to mind independently of external sense media. Many people claim to have had experiences such as these: Seated in a railway train they are conscious—they say *certain*—that somebody a few seats in the rear is looking at them. Turning round, they confront the fixed stare of the gazer. The veriest coincidence, you will say; and yet the present reviewer had two friends who were such telepathic adepts that they were wont to amuse themselves (*so they said*) by standing to the rear of a gathering of people and by fixity of attention on the occipital portion of certain individuals oblige the latter to face round about. Or you wake in the dead of night and with open-eyed consciousness you see your brother on his deathbed in a Pekin hospital. The next day you receive a cablegram stating that your brother died at midnight (or midday as our globe whirls round). Another coincidence? Possibly. Or you experiment thus: You and your friend agree to seat yourselves in different rooms adjoining or remote and to project into one another's consciousness, images, geometrical figures, numbers, words, and so on. Or when at a distance from each other, say in different cities, you arrange to pick a determined day and hour to read one another's thoughts.

Telepathic transference of thoughts (and by thoughts are here meant states of consciousness including sensations, images, motions, auditory and tactile impressions, acts of the will, feelings, dreams, hallucinations) may therefore be either spontaneous or experimental. Now regarding both classes of events two questions may be asked: 1. Do such phenomena occur — is telepathy a fact? 2. If so, how are they to be explained? A tentative and not improbable answer to the second of these two questions is suggested by "Veritatis Amator" in the last issue of this REVIEW. As regards the first question, the most that can be said is that the testimony for the affirmative is not quite evidential, hence not certain. Perhaps it may be called more or less probable.

Now it is the aim and object of the volume at hand to present *in extenso* that evidence. The body of testimony has been taken chiefly from the *Reports of the Society for Psychical Research*. The three writers whose names appear on the title-page are well known for their ability, critical acumen, and general all-round culture. They have sifted the testimony with judicial discernment and calmness and have summed up the verdict in the light of the evidence. The verdict is, as was observed above, that, while telepathy cannot be said to be demonstrated, it rests upon such an accumulation of verisimilitudes that it is unreasonable to deny it some and

even a large weight of probability. Nor is the testimony for telepathy that of a chain argument the complete force whereof is no greater than its weakest link. It is rather like that of a bundle of fagots, the full power of which is the accumulated strength of the individual rods. Supposing the narrations of those who have had telepathic experiences to be true (and there is no reason for the contrary suspicion), the testimonies in favor of actual telepathy appear to be quantitatively and qualitatively sufficient to justify a solid if not a certain judgment. It might be interesting to quote some of the testimony here accumulated, but the force of it depends so much upon the details of the occurrences and the character of the witnesses that the excerpting of this or that example would probably have little value, especially with those readers who are sceptical as to the existence, and those others who are sceptical as to the possibility, of thought-transference. The student who is interested in the subject will go to the book itself.

It should be noted that the present edition is a considerably abridged form of the original, which was published in two goodly volumes in 1886. The curtailment has been effected chiefly by eliminating cases that were either practically duplicates or possessing less evidential value. The original contained seven hundred cases; these have been reduced to one hundred and eighty-six. Some useful notes are added and the whole appears in a more handy and readable form. Much of the material has of course been used by later authors, especially by Myers and Podmore in their well-known books, but the present volume comprises the most notable collection illustrative of telepathy.

THE GREY NUNS IN THE FAR NORTH (1867-1917). By the Rev. Father P. Duchaussois, O.M.I. Toronto: McClelland & Stewart. 1919. Pp. 287.

Most of us have only the vaguest conception of the "Far North". Perhaps we know more about the "Farthest North", the various "dashes" for the Pole having long ago sent their repercussion along the wires of the Associated—and the unassociated—Press. We also know something about the "nearer North". Manitoba has made herself heard everywhere by having "a school question", while Alberta and Saskatchewan are perennially famed for their vast prairies, heaving with billows of golden grain. But when you reach Athabasca you approach the borderland of mystery. Beyond that stretches Mackenzie, twained by its tremendous river, draining a million miles of mountain and valley, and rolling to the Arctic seas a flood of half a million cubic feet per second; a region embossom-

ing inland seas, one of which (Great Slave Lake) could hold Ontario and Erie, while another equals Huron, Georgian Bay included; a vast land of storm and mist, frozen solid during eight months of the year and liberating in its short but torrid summers myriad swarms of insects that make up by their ferocity for the brevity of their opportunity. And yet on this land of frozen death some scattered tribes of Indians manage to live—live on the fish of river and lake and from the flesh and the pelts of the beasts that lair in the dark forests, rather than from the soil, which is fertile enough in the well-watered valleys.

These sparse bands of the red men (they are not Eskimos) were among the culturally lowest and the morally most degraded types of humanity until the heroic Oblates of Mary Immaculate came into their midst to share their poverty and suffering and to raise them up to the decencies of civilization and the consoling hopes and help of Christianity. That the devoted missionaries have so far succeeded in their efforts that about three-fourths of the six thousand population of Mackenzie have been redeemed from paganism to the Catholic Faith and civilization, is in a large measure due to those heroines of the Cross, the Grey Nuns. How these rightly named Sisters of Charity aided and supplemented the self-sacrificing Oblates is worthily told in the book at hand. There is first a sketch of the life of Madame d'Youville, the saintly Mother of the Order. She laid the foundations deep in poverty, self-denial and suffering, the bedrock of the Cross, and it is the highest praise that can be given to her spiritual daughters—whereof there are some four thousand laboring in hospitals, asylums, and schools throughout Canada and in the dioceses of "the States"—that they have proved true to the spirit of their foundress. How fully this praise is due in particular to the intrepid bands who during the past fifty years have left the motherhouse in Montreal to face the journey to the Far North and to toil unto the end amidst the privations and the (quantitatively) small spiritual harvests of those relatively barren regions, forms the bulk of the present story.

The account of those journeys, the dangers (the sufferings from storm and flood), the countless privations, and the trying labors of establishing foundations in the few scattered settlements, so-called Forts, as told by the present writer, is, it goes without saying, a most edifying and instructive narrative. It is none the less an intensely human and a touching story. Rehearsed in large part from the simple and sincere records and letters of the nuns and the missionaries, it bears the earmarks of authenticity, while the writer's sympathy with his subject gives it a touch of genuine human feeling and noble inspiration. The experience of these intrepid religious is

of course, more or less duplicated in the lives of all those devoted women who leave their loved home, the home of the sheltered Novitiate, to spend their lives among degraded savage peoples. The Salesian Sisters who labor amongst the barbarian Terra del Fuegans on the frigid coasts of Magellan, as well as the Benedictine nuns who spend themselves amidst the African tribes on the torrid shores of Lake Uganda, can tell of sufferings and privations no less dire, of escapes no less thrilling than are here recorded of the Grey Nuns of the Far North.

Fortunately for the Catholic body, clerical as well as lay, the latter have found in the present writer a narrator who both knows and feels, who has vision and the power of expression. It is to be hoped that the book will find the sympathetic reading it deserves, and that the interest it awakens may result in a more generous coöperation with those heroes and heroines who sacrifice their lives in the inhospitable mission fields of the Far North. *Majorem hac dilectionem nemo habet quam ut animam suam daret pro fratribus suis.*

Literary Chat.

The first number of the *Gregorianum* was issued from the Gregorian University press in January and has recently come to hand. As has been announced in these columns, the new quarterly is devoted to Theology, Philosophy, and the contiguous sciences. Its contributors are the Professors of the University, assisted by other members of the Society of Jesus. Latin and Italian are the languages employed.

With no high-sounding salutatory, but with a bare announcement of its program and policy, this robust-looking and neatly caparisoned champion of Catholic truth makes its bow to the learned world. Six leading articles appear on its program—three in Latin, three in Italian. Of the former trio the first, by Cardinal Billot, treats "De Deo Causa Efficiente, Exemplari et Finali": the second, by Fr. Vermeersch, S.J., "De Mendacio et Necessitatibus Commercii Humani". Both these are articles to be continued. The third paper is entitled "Quonam spectet Definitio Concilii Viennensis de Anima". Of the Italian articles, the first treats of Christian perfection according to Saint Thomas, by Fr. Marchetti, S.J.; the second, by Fr. Geny, S.J., is on "Metaphysics and Experience in Cosmology"; the third on "Consciousness and Psychic Events", by Fr. Goretti Miniati, S.J. We mention these titles and writers in order that the reader may have some idea of the scope of the *Gregorianum*. It goes without saying that the articles are scholarly, solid, and, while based on the "philosophia perennis", envisage the problems that confront the Catholic student at the present time.

Besides the articles mentioned, the number contains "Notes and Discussions", book reviews, and "Scientific Notices". Altogether the *Gregorianum* bids fair to answer, and to answer satisfactorily, a need felt by students of theology and philosophy.

Two very important departments of the N. C. W. C. were organized in Washington early last month, namely,

that of Social Action under the Presidency of Bishop Muldoon, and that of the National Catholic Women's Council, under the direction of Bishop Schrembs. The committee representing the former department comprises some of the most prominent authorities, clerical and lay, on social and economic matters, and as at present organized they bid fair to effect great good along these lines throughout the country. Amongst the various arrangements that are being made to develop and promote Social Action is the giving of free lectures by eminent Catholic speakers to our colleges and seminaries. It may be hoped that this function of the department will help to create and foster leadership, the most vital need to develop Social Action.

The Women's Conference was full of enthusiasm. Thirteen out of the fourteen provinces were represented. A Constitution and By-Laws were framed and adopted; so that this new agency for nationally organizing the Catholic womanhood of the United States being now established the Church may look for universal help in carrying forward those beneficent projects in which women are the natural workers.

It goes without saying, of course, that both these organs of the N. C. W. C. are essentially dependent upon the wisdom, enthusiasm, and self-sacrificing zeal of the leaders, while these qualities will be ineffective unless supported by the same qualities functioning in the Catholic associations already existing wherewith these national councils are to coöperate; and since these depend inevitably upon the local clergy, it is self-evident that it is upon the latter that the efficiency even of the central bureaus will in the last analysis depend. However, since the interdependence is mutual if not equal, there is a well-founded hope—which is justified by "the big things" accomplished by the agencies of the N. C. War Council—that equally "big things" will be done now that "Welfare" has taken the place of "War" in the title of this great Catholic organization.

There is no one road to Rome. All roads were once said to lead to the seven-hilled city by the Tiber, and still, ever since the time when Peter's successor took the place of Cæsar's, the ways that lead to the Capital of the world-wide Kingdom of Christ have been multiplying. No two pilgrims travel by the same path; the motives for the starting, the experiences by the way, the reaching of the goal—these all vary with different individuals. And so the story of each holds out its own zest and profit.

My Road to Rome is a neat little pamphlet, introduced by the Bishop of Harrisburg, in which the writer, Miss Anna Dill Gamble, narrates her religious experiences and their fruitage into Catholic light and strength. It is a chapter from the autobiography of a mind irrefragably logical in its deductions, of a heart that was ardent of truth, of a character transparently sincere with itself, and with God. That such a soul should reach the light might seem but the logical outcome of a psychological process. "Sed non in dialectica constituit Deus salvum facere mundum." Here, as always, the way lead *per crucem ad lucem* and though there is less told of the cross than of the light, there is sufficient evidence that the way in this as in every similar pilgrimage lay along the King's own Highway. Besides its thought and soul-value, the story is charmingly written, the rigidness of the logic being relieved by occasional touches of wit and humor. The pamphlet will be perused with profit by Catholics and with greater advantage still by non-Catholic readers.

A neat little volume entitled *Historical Struggles for the Faith*, by John Gabriel Rowe, author of the well-known *Romance of Irish History*, contains a collection of papers treating briefly but graphically of some of the leading Confessors who suffered for the faith in the persecutions in England during the sixteenth and seventeenth centuries. It is a book every Catholic will be the wiser and the better for reading, since it combines historical information with the inspiring lessons of Christian

heroism. (St. Louis, Mo.: Herder; London: Sands & Co.)

Fr. Eymieu has an instinct for producing the book that is needed and the art of giving it the form that appeals. Sufficient evidence of this is the fact that the first part of his work on self-government, *Le Gouvernement de soi-même*, an essay in practical psychology, has reached its thirty-fourth edition; and the second part, its twentieth. Two other parts of this remarkable work are still under way. His *Providence et la Guerre* is already in an eighth edition, while several other of his books on kindred topics have been almost equally successful.

Recently, another notable work has come from the same gifted pen. It considers the part played in modern science by Christian believers, *La Part des Croyants dans le Progrès de la Science*, in the nineteenth century. Only the first volume of this valuable addition to apologetical literature has so far appeared. It treats of Christians who have been prominent in the exact sciences, that is, mathematics, astronomy, thermodynamics, optics, electrodynamics, and chemistry. Over two hundred names of men noted in these branches of experimental knowledge and who at the same time have been Christian believers are summoned in proof of the statement which, for the rest, must be *a priori* true and self-evident, namely that science and faith are perfectly compatible and that a man may be at once a devout believer and an expert in physical science. We have several books in English establishing the same thesis. The present work by the learned French Jesuit bids fair to be a more elaborate document. The volume is convenient and well indexed. (Paris, Perrin et Cie.)

We have had previous occasion to call attention in these pages to the *Negro Year Book*. The issue for 1918-1919 is, like its predecessors, a veritable encyclopedia of matters pertaining to its theme. It would be hard to think of any topic pertinent to the Negro—his history, education, progress, present status under almost every aspect — that is not considered. The work of the Catholic Church is, we believe, fairly described in so far as the details at the time of the volume's issuance were accessible to the compiler. The book does honor to the ability, industry, and zeal of its editor, Mr. Monroe Work of the Tuskegee Institute.

Referring to the Slave Trade carried on by the Spanish Conquerors, we find a chronicle of their iniquities. We miss, however, an account of the efforts of the Church to prevent as far as possible the inhuman traffic, or of the heroic struggles of the missionaries to relieve the sad condition of the slaves. The editor is probably unaware of what was accomplished in this direction by St. Peter Claver. Things worth recording in the Year Book are to be found in such an easily accessible and reliable a source as *The Catholic Encyclopedia*. (See article *Peter Claver*, Vol. XI; and *Slavery*, Vol. XIV.)

Two volumes of "spiritual conferences" by Dom Columba Marmion, the Abbot of Maredsous in Belgium, have recently appeared from the Abbey Press. The one bears the title *Le Christ, Vie de l'Ame*, the other, a continuation thereof, *Le Christ dans ses Mystères*. Embodying spiritual instructions on meditations originally delivered to religious, these companion studies of our Lord as the Divine Exemplar, the meritorious and the efficient cause of the soul's perfection, reflect a profound insight into the theological principles of the spiritual life, together with a simplicity of form and mode of presentation that assign them *de jure* a place of distinction in our best ascetical literature. Both as books for spiritual reading and as manuals of meditation they deserve commendation. The latter function is greatly facilitated by the unusually copious and well-digested tables of contents. (Desclée et Cie., Paris.)

The late Abbé Lemoine, who died on the last day of 1918, left a posthumous work, *Je Crois en Jésus Christ*, a supplementary volume to a former book, *Je Crois en Dieu*. A

professor for many years in l'Ecole Saint-Croix, the preparatory seminary of Orleans, he was essentially a teacher, uniting philosophical acumen and breadth of view with the power of poetical expression. These qualities reveal themselves, together with a certain instinct for practical application of truth to life, in these posthumous reflections on our Lord's life and teaching. Like the two books mentioned above, *Je Crois en Jésus Christ* is a collection of solid, devout and practical meditations. (Paris: Pierre Téqui.)

A chair of asceticism has been established in the Gregorian University at the desire of the Holy Father. It may well be that the example will be followed in many other institutions of clerical training. While there is already a fairly abundant literature to meet the demand entailed by such a course of study, new books are sure to be produced envisaging the matter from various points of view. A recent little volume meriting consideration in this connexion has recently come to us from Téqui, Paris. It is entitled *La Vie Interieure*, and is from the pen of Père L. Dehon. The title is sufficiently ample to indicate the scope of the work. For the rest, the matter is presented in a form and shape that adapt the book to didactic purposes, while the style is sufficiently untechnical to meet the tastes of the general reader.

While our ears are being continually assailed by the reëchoing cries for justice to the dependent peoples, the demand for the recognition of the rights of the Holy See is but feebly proclaimed. The main reason for the lesser insistence in this case is sufficiently patent. There is, however, one reason which, though less obvious, is on that very account all the more potent, namely, that the Roman Question, despite the fact that it has been before the world for half a century, is not understood. Why in turn this should so be need not concern us here. Suffice it to say that whosoever would recognize this to be a fact, and would at the same time clarify his own mind upon the real meaning of the Roman situation, should read with due care a pamphlet written in Italian by Dr. Casacca, O.S.A., and ably translated into English by Dr. Hickey, O.S.A. The booklet, which is entitled *The Pope and Italy*, contains just three-score pages, but into this relatively small compass is gathered a wealth of luminous ideas, and of conclusive and at the same time dispassionate argumentation concerning the foundations, the nature, and the extent of the Papal claims—an exposition such as we shall look for in vain in any other equally convenient and compendious document.

Dr. Casacca is, as everybody knows, an adept at cogent reasoning, but at the same time he is fair, objective. He shows that the claims of the Holy See have to fear its friends, who employ irrelevant and outworn methods of defence, the over-emphasis of supernaturalism, no less than its enemies, who argue from the *status quo*, ignoring its injustice.

As the Archbishop of Philadelphia in his brief but comprehensive introduction to the pamphlet takes note: "The Papacy can do without the States of which it was spoiled. It cannot live without freedom and independence", independence which the Italian government originally guaranteed but which its so-called "Law of Guarantees" has failed to guarantee. The clergy and the laity alike should study Dr. Casacca's exposition and defence of the Papal claims, and give his splendid thesis the wide circulation it deserves. The pamphlet is issued by John Joseph McVey, Philadelphia.

Is there a revival of religious life going on in France? Reports that came to us from eye-witnesses during the war would make one at least sceptical on this point. On the other hand, such accounts represent individual and therefore very limited experiences and would be no safe criterion of religious conditions generally. A witness who seems to speak from much experience and who cites considerable testimony for his opinion, discovers a very decided and a widespread renaissance amongst the youth of his country. In two volumes entitled *Le Renouveau Catholique:* "Les Jeunes [Vol. 1] avant et [Vol. 2] pendant la Guerre",

M. Rouzic traces the beginnings and the progress of this revival. During the past few decades a reaction against the previously prevailing popular 'isms has set in. The pseudo-scientism, agnosticism, modernism, theosophism, occultism, Boudhism—to mention only the more prominent allures—of "the terrible 'eighties" have lost or are losing their hold on the young, and the intellectual as well as the moral and religious claims of Truth as embodied in Catholicism are regaining their former hold on the youth of the nation. The writer inquires into the causes, marks, results of this renewal prior to the war. The war itself he finds had its own special fruitage in the same direction, as is evidenced by the spirit with which young France entered into and persevered through the struggle — a patriotic and democratic spirit which he thinks was largely prompted and sustained by religious motives and forces. Whether or not one accept *in toto* the optimistic outlook taken by M. Rouzic, one cannot but rejoice at his reading of the signs of the times and at the hopeful prospect for France and the Church generally which his retrospect and present survey appear to justify. (Paris, Pierre Téqui.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

JE CROIS EN JÉSUS-CHRIST. Par l'Abbé Lemoine, Chanoine honoraire, Supérieur Général de l'école Saint-Croix d'Orleans. Pierre Téqui, Paris. 1920. Pp. 329. Prix, 6 *fr.*

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Speciale: IX, La Justice envers Dieu. Carême 1919. Par le R. P. M.-A. Janvier des Frères Prêcheurs. (*Conférences de N.-D. de Paris.*) Paris: P. Lethielleux. Pp. 360. Prix, 6 *fr.* 30.

LE CHRIST VIE DE L'AME. Conférences spirituelles. Par D. Columba, Marmion, Abbé de Maredsous. Préface de S. É. le Cardinal Mercier, Archêveque de Malines. Huitième édition. Abbaye de Maredsous, Belgique. 1919. Pp. xiv—625. Prix, 6 *fr.* 50 (majoration comprise).

LE CHRIST DANS SES MYSTÈRES. Conférences spirituelles. Par D. Columba Marmion, Abbé de Maredsous. Troisième édition. Abbaye de Maredsous, Belgique. 1919. Pp. xii—612. Prix, 6 *fr.* 50.

LE DROIT CANON DES LAÏQUES D'APRÈS LE NOUVEAU CODE. Par J. Louis Demeuran, Docteur en D.C. P. Téqui, Paris. 1919. Pp. xii—251.

PRIÈRES DE LA VIE INTÉRIEURE. Pierre Téqui, Paris–6e. 1919. Prix: 1 *fr.* 50, *majoration comprise.*

DIEU ME SUFFIT! Spécialement dédié aux amis du Cœur Eucharistique de Jésus. Par Arsène Krebs, C.SS.R. 70e mille. Pierre Téqui, 82 rue Bonaparte. 1920. Pp. 249. Prix, 2 *fr. franco.*

LA VIE INTÉRIEURE. Ses Principes, ses Voies Diverses et sa Pratique d'après les meilleurs auteurs ascétiques. Par le R. P. L. Dehon, Supérieur Général des Prêtres du Sacré-Coeur de Saint-Quentin. Pierre Téqui, Paris. 1919. Prix, 3 *fr.* 50 (majoration temporaire: 30%).

MARIAGE-CÉLIBAT. Vie Religieuse. Par J. Millot, Vicaire General de Versailles. Pour les jeunes filles. Pierre Téqui, Paris. 1919. Pp. 285. Prix, 3 *fr.* 50 (majoration temporaire: 30%).

MASS IN HONOR OF OUR LADY OF PEACE. By the Rev. L. A. Dobbelsteen, O.Pr. M. L. Nemmers, Milwaukee, Wis. Score, $1.00.

PHILOSOPHICAL.

AN ETHICAL SYSTEM. Based on the laws of Nature. By M. Deshumbert. Translated from the French by Lionel Giles, M.A., D.Litt. With a Preface by C. W. Saleeby, M.D., F. R. S. Edin. Chicago and London: Open Court Publishing Co. 1917. Pp. xii—231. Price, $0.75 (2/6 *net*).

LE RELÈVEMENT NATIONAL. Les Temps Nouveaux. Par Mgr. Gibier, Évêque de Versailles. Pierre Téqui, Paris. 1920. Pp. 386. Prix, 5 *fr.*

LE RENOUVEAU CATHOLIQUE. Les Jeunes pendant la Guerre. Par Louis Rouzic, Aumônier "Rue des Postes". Pierre Téqui, Paris. 1919. Pp. xix—297. Prix, 3 *fr.* 50 (majoration temporaire: 30%).

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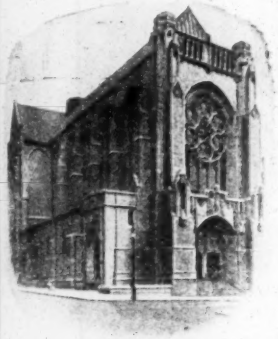

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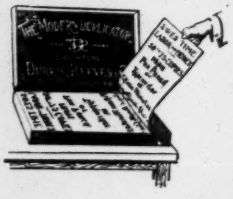

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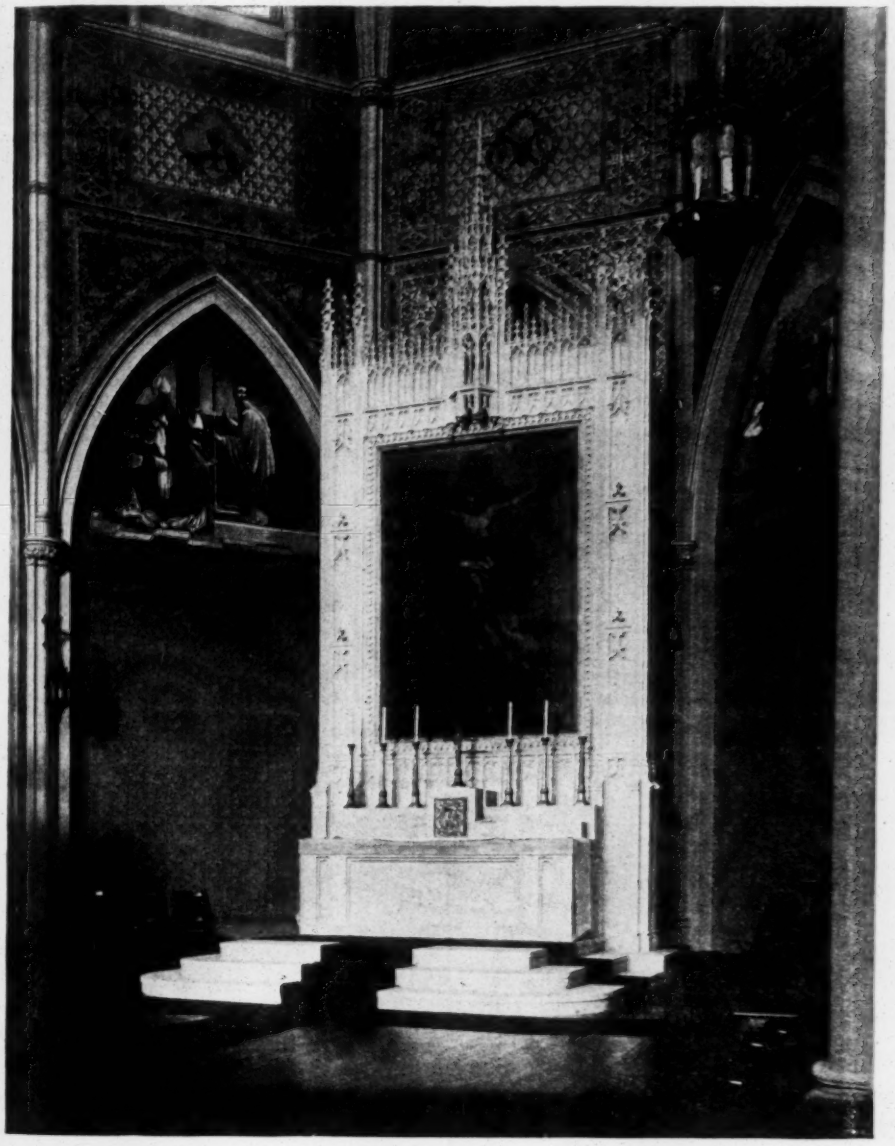

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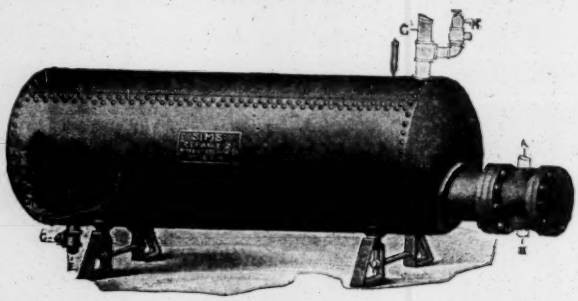

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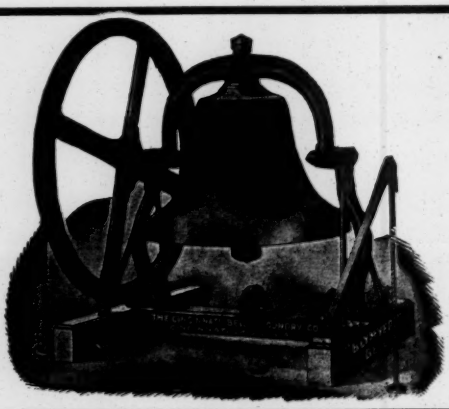

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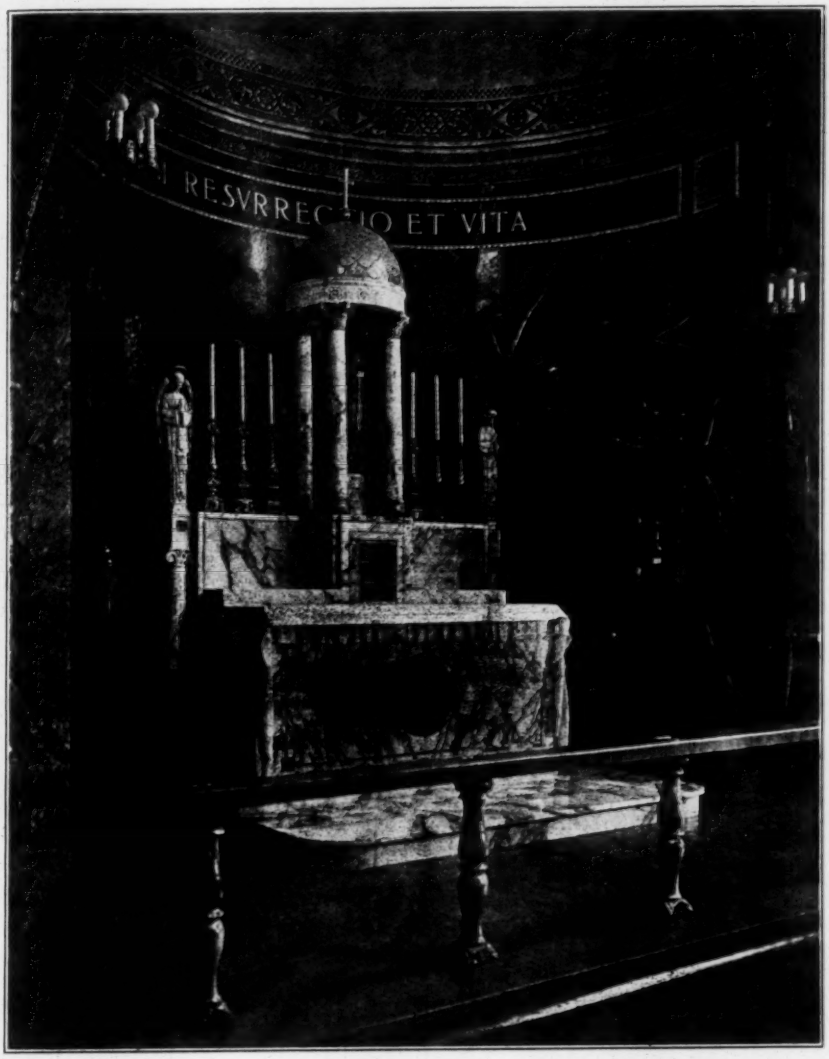

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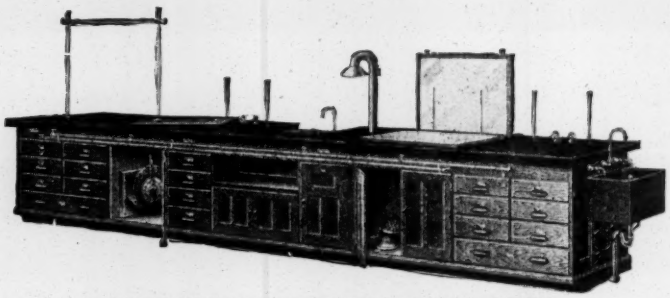

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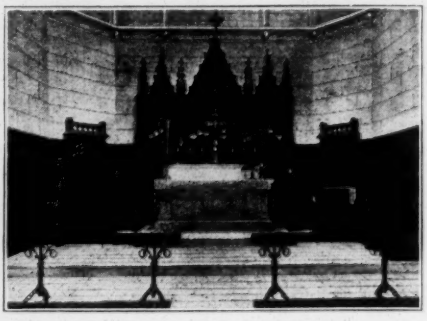

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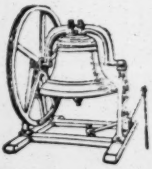

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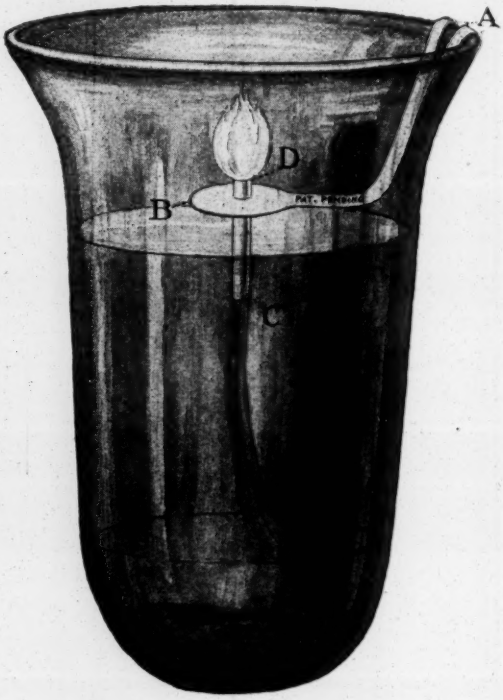

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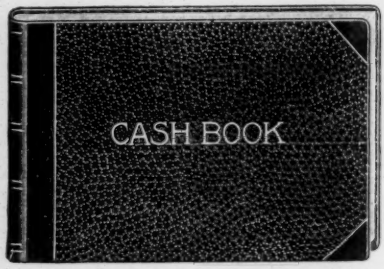

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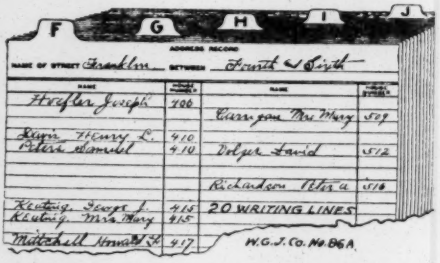

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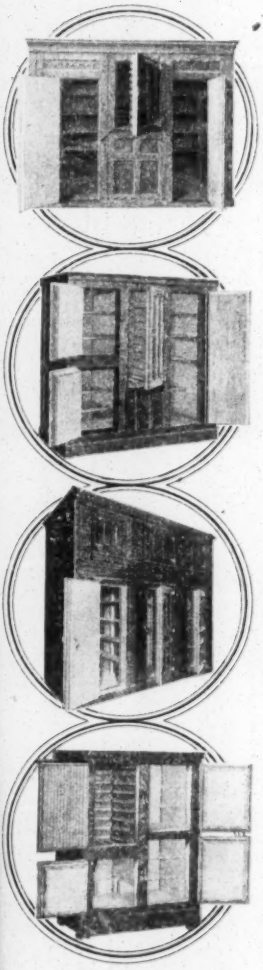

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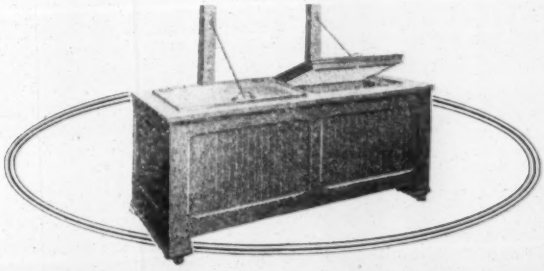

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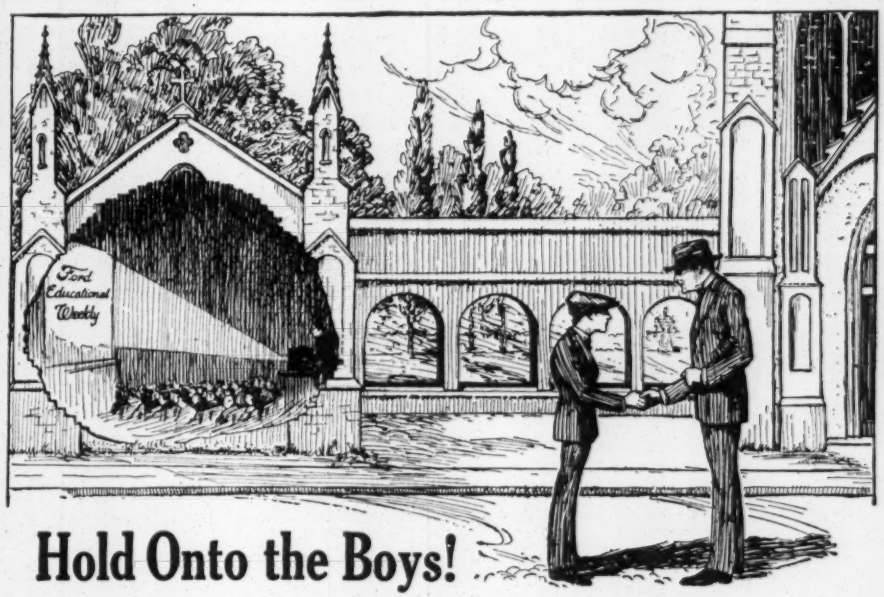

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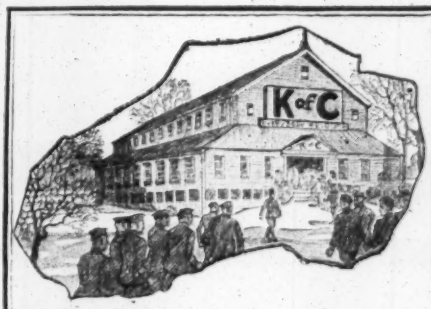

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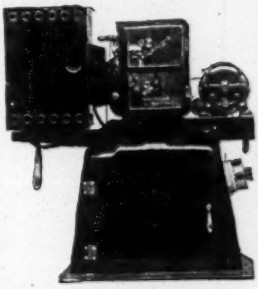

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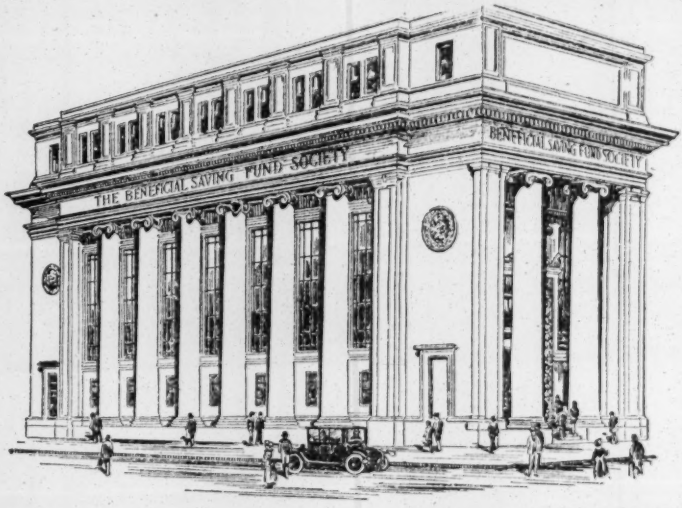

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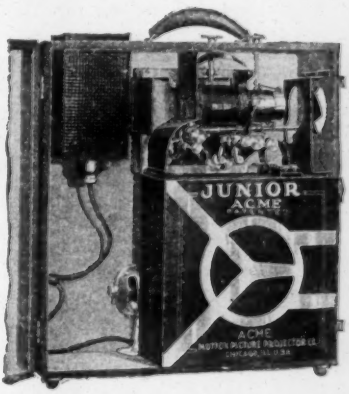

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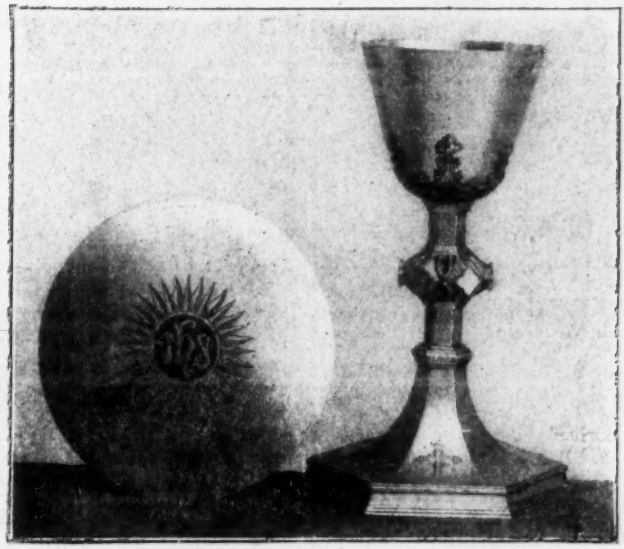

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